T. Jolley Esq. F.S.A.

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SEVEN DAYES CONFERENCE,

BETWEENE

A CATHOLICKE CHRISTIAN, AND A CATHOLICKE *ROMANE.*

Concerning some Controuersies of RELIGION.

By William Cowper, *B. of Galloway.*

AVG. DE CIVIT. DEI LIB. 20. CAP. 19.

Qui non credunt veritati, Iudicati seducentur, & seducti iudicabuntur.

LONDON
Printed by *W. S.* for *Iohn Budge*, and are to be sold at his Shop at the South doore of Paules, and Britaines Burse. 1613.

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TO THE MOST *SACRED, CHRISTIAN* TRVELY CATHOLICKE, And mightie Prince *IAMES, King of Great Britaine, France* and Ireland, defender of the Faith, &c.

* * *

IR, Hauing procreate, not without ſome paine and labour, this little Treatiſe, when I began to view it, I perceiued by the firſt face & countenance thereof, that of it felfe

willingly it made retreate to your Highneſſe for protection, being in effect no other thing in regard of the matter, but a ſurcle of that ſtocke, or birth of that Booke, whereof your Highnes is the Parent, although the maner of handling it be ſo baſe and vnpoliſhed, as that it bewrayes it ſelfe altogether vnlike any thing proceeding from your Highneſſe. Yea, alſo farre inferiour vnto it (to vſe the words of *Clemens, Alexandrinus*, which he borrowes from *Plato*, comparing the giftes of Kings with other mens) as Braſſe or Iron is inferiour to Golde or ſiluer. For there your Maieſtie hath treated the preſent controuerſies of Religion, with ſuch Learning, as in a Prince may

Strom.5.

may be admired, seasoned with such loue and mildnesse of Spirit, as might mooue them, who are contrarie minded, if they were not drunken with the Cup of the Whoore of *Babel*, and so had lost iudgement, and vnderstãding, to acknowledge that it is no turbulent humor, but the power of trueth, no desire of contention, but the loue of all mens saluation, hath carried your Maiestie vnto it.

So hath it pleased God to be fauourable to this Ile, and by your Maiestie to blesse vs, that there needes not now a *Iustine*, nor a *Tertullian* to write Apologies of our Christian faith to any *Antoninus* or any other such like, *Impie pio Imperatori*; wee haue a most Christian King, a

professour of the Gospell with vs, a protector of vs with it, a *Semi-martyr*, an *Abimelech*, a Father King, an other *Salomon*, a *Coheleth*, such a king as is a Preacher of that truth, whereof his Highnesse is professor, whose Palaces and Tables are (as was said of the Courts of *Theodosius iunior*) Schooles of Diuinitie, wherein ignorants are instructed, Apostates conuerted, good Christians daily confirmed, and as if this were yet too little, an open cõfessor before the world, a publicke patrone of the truth by Apologies learnedly penned, whereby his Highnesse reacheth to these, to whome by speech hee can not attaine, and so makes the light of the Gospell shine to other Princes of the

the World, who as yet misslike it, onely because they misknow it.

Neither can it be told, whether your Highnesse indeuour to propagate the truth of Christian Religion among such as haue it not, or to conserue it where it is already embraced, be greater, the care of all the Reformed Churches in *Europe*, after a sorte lying vpon your Highnesse. By your Authoritie they are protected, by your Learning instructed, by your Pietie cõfirmed, by your Highnesse wise, godly and peaceable Councell vnited, where the fire of vnnecessary contentiõ is subtilly kindled by Sathan, for disturbance of the Church, and disgrace of the Gospel. By your High-

Highnesse prouidence, happily, speedely and wisely it is quenched, the benefit whereof, the Churches both of *Fraunce* and and *Flanders* lately haue found, and thankes God and your Maiestie for it.

And if yet any further proofe of your Highnesse most intire affection toward Christ, and his cause bee required of any man; May hee not see your Maiestie willingly bearing *Babels* indignation for *Ierusalems* sake? Are not their raylings, threatnings, contradictions, treasonable imaginations patiently suffered for Christes sake? Is their not a sensible losse sustained for the Gospels sake? Is not alliance with *Labans* house, for Religions cause preferred to the

the friendſhip of the moſt puiſſant Princes of *Canaan?* But yet what ſpeake I of loſſe, ſince loſſe for Chriſts ſake can not bee, not indeede, what ſeemes a loſſe, ſhall bee found a vantage, for *Where the wayes of man pleaſe the Lord, he ſhall make his enemies his friends*, euen *Mamre*, *Eſchol*, and *Aner*, *Abimelech*, and his Captaine *Phical* (Princes of *Canaan*) ſhall ſue to *Abraham* for friendſhip, and ſeeke to bee in couenant with him, becauſe they ſee that God is with him in all that he does. And if yet *Ieroboam* with his complices will be enemies to *Dauids* Kingdome, then hath your Maieſty in readineſſe the anſwere of *Abiah* vnto them, *With you indeede is the multitude, but with it yee haue the golden*

Gen.14.13.
Gen.21.22.

2.Chron.13

den Calues, which you haue made for your gods, and ſhall be your deſtruction, but wee belong to the Lord our God, and behold this God is with vs as a Captaine, and his ſeruants with ſounding Trumpets to crie an Alarum againſt you. For God from aboue hath indued your Highneſſe with his heauenly wiſedome, which hath this annexed promiſe, *Exalt her, and ſhee ſhall exalt thee, ſhee ſhall bring thee to honour if thou embrace her, The Lord ſhall be thine aſſurance, and hee ſhall preſerue thy foote from falling.*

Prou.4.8.

And with this great benefit of pure Religion, we enioy vnder your Highneſſe moſt happie Gouernment, there is conioyned ſuch a peace, as no age here-

heretofore hath affoorded, no care of any Prince could effectuate, for now by your Highnesse authoritie, the most Rebellious people are made peaceable, and the Scepter of Christ is reuerenced there, where all sorts of violence, rapine, murther, villanie did raigne before, so that now to your Maiestie most iustly belongs that praise, which of olde was giuen to *Constantine*, and written in his triumphall Chariot, *Liberator vrbis & fundator quietis.* Or which *Nazianzen* gaue to *Olympius. O negotiorum arbiter, & publicarum rerum corrector & vtrunq; tibi diuinitus concessum qui etiam hoc pietatis præmium accepisti, vt res tibi ex animi sententia fluant, solutaq; ea assequi possis quæ omnibus alijs ne-*

Nazian. ad Olympium Epist. 78

gtia

gata sunt. Prudentiæ enim & fortitudinis ductu imperium administras, quarum altera, quæ facienda sunt excogitat, altera quod excogitatum est, facile exequitur, huc quod maximum est accedit manus puritas & integritas qua omnia reguntur. An arbiter and decider of difficult controuersies, a corrector of the publicke State, and both of these are committed to your Highnesse of God, from whome your Maiestie hath receiued also this reward of piety, that matters succeed vnto your Highnesse according to your hearts desire, and your Highnesse onely hath attained to do that which is denied vnto others. And which yet is most of all, hereunto is ioyned the puritie and integritie of your hands,

hands, whereby all things are ruled. Your Highneſſe hath not liued like an *Achab*, to ſpoile any *Naboth* of his Vineyard, nor like a *Manaſſeh* to defile the ſtreetes of your Cities with innocent blood. Nor like an *Herod*, to take the Wife of an other. Your Maieſtie might ſhake the lappe with *Nehemiah* againſt oppreſſours, in ſigne and token of innocencie. Your Highneſſe might caſt the firſt ſtone at adulterers, & in a good conſcience could make purgation with *Samuel*, if ſo it were that your Highneſſe came to bee iudged of man, *Whoſe Oxe or Aſſe haue I taken, or to whome haue I done wrong*, If there be any fault (for the beſt want not their own blemiſhes) it is vpon that extremi-

tremity, which is neereſt to vertue: Namely, in too great mercie and clemencie, which of old was noted for an infirmitie in good *Theodoſius*, *Quod ex manſuetudine in nimiam lenitatem declinauerit*, yet euen of this will I ſay with *Nazian*. *Etiam hæc eſt dei humanitas & Clementia*. This alſo is a reſemblance of the clemencie of God, whoſe deputie on earth your Highnes are, for hee is gracious, ſlow to wrath, long ſuffering and ready to forgiue. Many a time he bends his bowe to ſhoote at the wicked, the arrowes of his anger, but is ἀργὸς πρὸς τὸ βαλλεῖν τοξότης, ſlowe and loath to let them go: Yea, oftimes hee ſhoots & purpoſely miſſeth his marke, ſparing yet for a time:

Piſidæ κοσμικργία

θέλει γὰρ αὐτος ἀεοχειν ὁ τοξότης, his warnings are many, but where they worke not, hee ſtrikes at length, and no more but once. ἅπαξ δὲ πάντων ἡ πάρεσις πολλάκις: Thus cuē the Lord whoſe mercie is marueilous, meanes him to iudgement, where mercie is abuſed: It is no pietie but ſuperſtition to ſpare, when time is to ſtrike. And it is a cruell clemencie, which is declared vpon one with the deſtruction of manie. The Pillars which vphold a Kingdome, are Mercie and Iuſtice, ſince by them Kinges are conſerued, Your Highneſſe out of your rare wiſedome, will haue a care to conſerue them both, that neither Mercie make preiudice to Iuſtice, nor Iuſtice againe take away the praiſe of Mercie. But

But to returne, as *Sedes prima & vita ima*, are most vnseemely; so is the dignity doubled, where the preferment is beautified with pietie: and herein also hath the Lord magnified his mercie toward your Maiesty, that as by an high calling he hath exalted your Highnesse a Head & Ruler ouer this Mightie people, so hath hee made your Highnesse no lesse eminent by communication of his grace, then your Maiestic is by the Honor of the place, liuing in the eyes of all men a patterne of Vertue, yea an image of the heauenly King, walking so among the euill that you are not infected with their vice, and so with the good that the best are made better by your example. God make vs

wise

wiſe to know what wee haue, for becauſe the Lord hath loued his people, therefore hath hee ſet ſuch a King ouer them, to rule them with equitie and righteouſneſſe. The Lord make vs thankefull for it, and long may your Highnes liue & raign a happy king of many bleſſings to your people, *Amen.*

Your Maieſties moſt humble Subiect, and daylyOrator,

WILLIAM COVVPER

B. of Galloway.

The Contents of the seuen *Dayes Conference.*

The I. dayes Conference.
Concerning Antiquity in Generall.

The II. Day.
Concerning the Antiquity of the Church of Scotland, *and how the Church of* Rome *in her best estate was but a sister, and not a mother Church vnto it.*

The III. Day.
Concerning the Apostacie of the Church of Rome, *and how shee is now become that mother of Whoredomes, Reuel.*

The IIII. Day.
Wherein is declared that Rome *is the seate of Antichrist.*

The V. Day.
Wherein the common question of the Aduersaries is answered: Where was your Church before Luther?

The VI. Day.
Wherein an other Question commonly obiected by the Aduersaries is answered: Seeing you cannot denie that your fathers were Papists, what thinke you, are they all damned or not? And if they be not damned, why may not we be of their Religion.

The VII. Day.
Wherein the order obserued in the Church of Scotland *is declared to be conform to the ancient order prescribed by the Apostles, & and practised in the Primitiue Church.*

SEVEN DAYES CONFERENCE.

BETWEENE A Catholicke CHRISTIAN, *and a Catholicke* ROMANE,

C.

SIR, you are welcome home from *Italie.*

R. I thanke you heartielie good Countriman.

C. Tell mee I pray you how it goes with you, are you sound both in bodie and in minde?

R. Why, what meane you by that?

C. Because many trauelled in these partes where you haue beene hauing returned worse then they went a field.

R. Wherein worse?

C. With the botch of *Ægypt* in their bodie, the iust plague of God for corporall whoredome; and the leprosie of *Babel* in their soules, wherewith God also punisheth thē who loue not *Sions* beautie, and delight not in the light of the Gospell.

R. But I was neither in *Ægypt* nor in *Babel.*

C. How so, was you not in *Rome*, and other parts vnder the Popes Dominions?

R. Yea that I was.

C. Then was you both in *Ægypt* and *Babel.*

R. I vnderſtand not your myſticall Theologie.

C. Neither can yee ſo long as you are in the miſt, and haue your mind couered with a vaile.

R. You ſpeake your pleaſure there, for I ſee all is well as your ſelfe.

C. I would you did, for ſo you might eaſily ſee that *Rome* is Spirituall *Ægypt*, wherein the light of God is obſcured: and *Babel*, wherein is a fearefull captiuitie of Gods people, and ſuch a horrible confuſion of languages, that when the Builder ſpeaks, the people vnderſtands not what he ſayes: yea it is *Sodom*, which for her vile abhominations will ſhortly bee burnt with fire, and brought to vtter deſolation neuer to bee repaired againe.

R. Let mee alone, I ſee you are ſtil in your old humour, and it maruels me much, that ſo many in this Land being conuerted to the boſome of the mother Church of *Rome*, you ſhould ſtill continue in this new Hereticall opinion.

C. O now I ſee the bile of *Babel* vpon you: you will call her a mother Church whom God cals a mother of Whoredomes, and you charge vs with noueltie, and hereſie; but wee will proue by Gods grace, what you call hereſie, and noueltie is veritie and antiquitie.

R. Antiquitie ſay you, fie, ſpeake neuer of it: for your eldeſt Doctours are *Luther*, and *Caluin*.

C. Nay by your leaue (*Sir*) wee

wee haue neither our faith from *Luther*, nor from *Caluin*: but answere you as the Apostle Saint *Paul* answered his aduersaries, when they charged him with the like crimes that you charge vs with, and I pray you marke his Apologie: *I confesse that after the way which they call Heresie, so worship I the Lord God of my Fathers.* Act.24.14.

R. What euer Saint *Paul* speakes, I would not haue you speaking of Fathers, seeing you haue forsaken the Religion of your Fathers.

C. You deceiue your selfe if you thinke wee wil not stand to the Religion of our Fathers.

R. Ah, but your Fathers were Papists.

C. Nay but our Fathers were Protestants. *R.* Now

R. Now in good faith you moue me to laughter.

C. You may laugh as you lift, but haue no cauſe.

R. VVas not your Father, and Grandfather, and their Fathers before them for many ages Papiſts?

C. What of that? they who in regard of time and truth were long before them, and ſhould be followed as Fathers to vs and them both, were Proteſtants.

R. That is but a ſhift of your owne.

C. It is no ſhift, it is a truth; and you ſhall ſee it your ſelfe if you will conſider who were *Pauls* Fathers, whom he ſaies he followed in the worſhipping of God.

R. What were the names of his

his Fathers were I cannot tell, but I ſee they haue been *Iſraelites* of the Tribe of *Beniamin*.

C. We haue not that to ſtand vpon, what they were for their perſons, or names either, but what was their Religion: remember you not that hee ſayes himſelfe, he was brought vp at the feet of *Gamaliel*?

R. Yea I doe.

C. Tell mee now of what Religion was *Gamaliel*?

R. I ſee he hath been a Phareſie.

C. And think you that Saint *Paul* when hee made his Apologie, worſhipped God after the manner of Phareſies?

R. I thinke it not.

C. How then ſayes hee, that he worſhipped God after the

maner

maner of his Fathers, seeing his Fathers were Pharesies?

R. I thinke he meanes not of these fathers, who liued last before him, but transcending them he passes vp to his elder fathers *Abraham, Isaack, Iacob.*

C. Was hee not then wrongfully accused of noueltie, as one who had forsaken the religion of his fathers, because hee forsooke the Religion of such Fathers as liued last before him?

R. I thinke so indeede: His Apologie cleares him sufficiently both of heresie and noueltie, which his aduersaries would haue imputed to him.

C. Now *(Sir)* I haue you where I would: why should not the like Apologie cleare vs in the like case: for albeit we haue for-

forcſaken the hereſies of Papiſtrie maintained by them, that liued laſt before vs, yet doe wee worſhip the Lord our God, as theſe fathers did, whom *Iuſtin Martyr* calles, *Patres Patrum*, & whom with him we will prefer to any poſterior fathers whatſoeuer.

R. That cannot be, ſeeing it is known, it is not threeſcore yeers ſince your Religion came into this Country.

C. No (*Sir*) I wil make known to you, that it is 1500. yeeres ſince this ſame Religion preached and profeſſed now, was then preached and profeſſed by our Ancient fathers. The firſt Religion that euer we had was gentiliſme, our fathers worſhipped *Diana*, the Sun, the Moone, the Starres.

R. That

R. That was a pittifull blindneſſe.

C. So it was indeed: but in the firſt hundreth yeere we embraced Chriſtianity, and eight hundreth yeere after Chriſt, we were infected with Papiſtrie, and now againe hath God called vs by the light of the goſpel to our ancient Religion of Chriſtianity, whereby wee worſhippe the Father in his ſonne according to his word, and no other way.

R. You ſpeake faire enough to it, be as it will; but if it be true that you ſay, then would you be in communion with the Catholike Church.

C. And ſo thanks to God we are, reioycing as I ſaid vnto you, that the Lord by his Goſpell hath called vs to bee Chriſtian Catholikes.

R. That

R. That is also a new ſtile of your owne, that you will bee called *Chriſtian Catholikes.*

C. If you were acquainted with antiquity, you would not call it new, with many ſuch nouelties you charge vs, which are indeed ancient truthes: it is eleuen hundreth yeeres ſince in the ſeuenth Councell of *Carthage*, profeſſors of the Goſpell were called Catholike Chriſtians.

R. But to let the ſtyle paſſe, how can you ſay, you are in cõmunion with the Catholike Church, ſeeing you haue made ſeparation from the Romane Church, and refuſe to bee ſtiled Roman Catholikes?

C. The Romane Church in her beſt eſtate was neuer more but a member of the Catholike Church

Church, and there is no more reason to cal the Roman church the Catholike Church; nor to say, that *Rome* is all *Italy*, or *Paris* is all *France*: but now seeing the Roman Church hath plaied the Whore, made a shameful Apostasie from her first estate, wee haue done no wrong in seperating from her: but for our warrant haue Gods owne Proclamation commanding vs to doe so.

R. Where haue you that Proclamation?

C. There it is, *Come out of Babell my people.*

R. But no word is there of *Rome*

C. I shall proue to you that this *Babel* is *Rome*, and your own Doctors cannot deny it.

R. If

R. If you make all good you haue ſaid, I will ſay no more, but there is many one beguiled.

C. If you will heare mee by Gods grace I ſhall make it good.

R. I will not refuſe to heare you, and I truſt alſo to anſwere you.

C. It is not me you ſhall hear, but the voice of the Goſpell, which if it were heard at *Rome*, I am of that mind, the Popes kingdome ſhould not long continue.

R. It will bee hard for you to get hearing there.

C. And why? ſince Sodomits there haue their brothels, and Iewes haue their Synagogues, wherein they curſe Chriſt, why may not Proteſtants bee tolerated to haue a Church wherein to preach?

R. Good

R. Good ſooth they loue you worſe then any of them.

I thinke it true; for one Deuill can dwell well inough with an other, yea a legion of them in one man, but none of them will giue place to Chriſt. But tell me how long, God willing, mind you to ſtay in this towne?

R. I hope to be in it all this weeke.

C. Then I pray you, let vs ſpare euery day one howre or two for conference, and I will come to you to your owne chamber.

R. Agreed am I, and let our conference to morow continue about antiquitie, for I think it ſomewhat ſtrange that you ſhould pretend it.

C. Well, let it be ſo.

THE

THE FIRST DAYES CONFERENCE.

Concerning Antiquitie in Generall.

R.

WElcome (*Sir*) I ſee you are a true man, and keepe promiſe.

C. What I am not in good faine would I be.

R. Thinke you not beſt we begin where wee left yeſternight?

C. Yea indeede.

R. What ſay you then of *Antiquitie?* will you not graunt that to bee the true Church which hath the moſt auncient Doctrine?

C. That is a thing out of all queſtion; the Doctrine which is moſt ancient I embrace, and beleeue to be moſt true.

R. You will myre your ſelfe incontinent, for theſe which yee call corruptions in the Church of Rome, ſome of them will be found a thouſand yeares old.

C. What is that to the matter? Seeing the truth whereby we condemne theſe corruptions will be found elder then they, and wee, to ſpeake with *Vincentius*, wil euer preferre the olde Faith to new vnfaithfulneſſe: for if you thinke this a good

good Argument : Such a doctrine or ceremonie ſhould be receiued, becauſe it is one thouſand and two hundred yeares old, then by the ſame reaſon the hereſies of *Simon Magus* muſt bee receiued for a truth, becauſe they were taught by him one thouſand and ſixe hundred yeares ſince.

R. But ſaid you not euen now, you would acknowledge that to be moſt true which is moſt ancient?

C. I ſay that ſame yet; And that you may conceiue it the better, I pray you conſider that truth and errour, ſuppoſe they came not of the ſame parents, yet in regard of time they are like two twinnes, but the vantage of time that is, truth hath

it, ſuppoſe very little.

R. I pray you let me heare that at more length, for I ſee it will greatly helpe to cleare this point.

C. Will you goe vp to the Church in *Paradiſe*, and you ſhall ſee the firſt voice that ſounded there was Gods voice: For in the firſt two Chapters of *Geneſis*, you will heare nothing but *Deus dixit*, God ſaid: but incontinent in the third Chapter comes in, *Et Serpens dixit*, and the Serpent ſaid.

R. I ſee that clearely.

C. And I am glad you doe ſo: But I pray you conſider, wil any man be ſo mad as to thinke that Sathans lies ſhall bee receiued for a truth, becauſe they are now neere ſixe thouſand yeares old?

R. It

R. It were no reason indeed, because albeit his lies bee olde, yet (as you haue said) there is a Truth elder.

C. I pray you remember that, that it may confirme you against the craft of Sathan, when hee would couer errour with a shew of Antiquitie.

R. I hope to doe so.

C. Now will yee come down againe to the dayes of Christ Iesus; may you not see that when our Lord sent out his Apostles, Sathan also sent out his false Apostles; and when *Simon Peter* comes out to Preach the Gospell, *Simon Magus* is stirred vp to Preach heresies?

R. I see that also.

C. Then let vs agree in this, since Truth is to bee sought

from our fathers according as we are commanded, *Enquire for the good and olde way*; we will goe seeke it from our most ancient fathers.

R. Truely it caries with it I thinke a reason, that we should not be mooued with the opinion of any father, where they varie from the doctrine of the first fathers.

C. You speake now as you should, and as before I shewed you was the mind of that ancient father *Iustine Martyr*: when it was obiected to him, such a father thought such a thing, he answered, *Sed pater patrum Apostolus aliter sensit*: And herein to confirme you, if controuersies of Religion were decided, as our Sauiour decided the questi-

Quest. 119

on

on of *Polygamie*, the debate betweene vs and the Romish Church were soone ended.

R. How did Christ resolue that controuersie of *Polygamie?*

C. By this rule, *It was not so from the beginning:* Leaving this to vs as a maxime in Religion, and a most sure rule whereby to trie truth from falshood, What hath not beene from the beginning, let it bee reiected as a nouelrie. And herein the ancient fathers agree with vs. *Be yee followers of me* (saith the Apostle) *as I am of Christ: if I, or an Angel, &c. Mihi antiquitas Iesus Christus est, cui non abedire manifestus est, & irremissibilis interitus.* Ignat. Epist. ad Philad.

Non attendendum quid quis ante nos faciendum putauerit, sed quid,

quid, qui ante omnes est Christus prior fecerit. Cypri. lib. 2. Epist. 3.

Neq; enim hominis consuetudinem, sed Dei veritatem sequi oportet. Ibid.

Non est de consuetudine prascribendum, sed ratione vincendum. Ad Quintinum.

Obstinatio est, & præsumptio humanam traditionem diuinæ dispositioni anteponere, nec animadvertere indignari, & irasci deum, quoties diuina præcepta soluit, & præterit humana traditio. Ad Pompeium.

Consuetudo sine veritate vetustas est erroris. Ibid.

Si ad diuinæ traditionis caput, & originem reuertamur, cessat error humanus. Ibid.

Frustrà quidam, qui ratione vincuntur, consuetudinem nobis opponunt.

nunt, quasi consuetudo sit maior veritate. Ad Iubaianum.

Nec parentum, nec maiorum error sequendus est, sed authoritas Scripturarum, & dei docentis imperium: Nam Iudæi post Baalim abierunt, quos didicerunt a patribus. Hieron. in Ierem. cap. 9.

Omnes hæretici ætati Ecclesiæ vniuersalis comparati, minores tempore congruè vocantur: quia ipsi ab eâ, non autem ipsa egressa est ab illis. Greg. in Iob. lib. 10. Sect. 37.

Sicut in omnibus veritas imaginem antecedit, postremò similitudo succedit: ita prior veritas quam hæresis. Tertul. præscrip. aduersus hæret.

R. But what makes these against the Church of Rome?

C. Yea, very much; for all these nouelties which shee hath inuen-

inuented, and intruded into the Church, ſhe colours them with the ſhadow of ancient cuſtome, and ſo very craftily vnder the name of Antiquitie, fights againſt Antiquitie.

R. It is not enough to affirme that, vnleſſe yee qualifie it.

C. I will make it cleare to you, if firſt yee heare a notable teſtimonie of *Vincentius* to this ſame purpoſe.

Cap. 10.

R. What ſayes he?

C. *It is a propertie of Chriſtian modeſtie not to deliuer their owne things to the after-commers, but to keepe things receiued from their fore-beers.*

R. Very well; that place makes againſt you who will not keepe the Religion of your fore-beers.

C. It

C. It makes not against vs, but against the Church of Rome, who hath departed from the Religion of them who are theirs and our forebeers also, as the remnant of his words will declare vnto you.

R. Reade them out then.

C. Hee is expounding heere the Apostles words: *If I, or an Angell from heauen should bring to you another doctrine, then that which yee haue receiued, let him be accursed.*

R. What sayes hee of it?

C. These are his words: *If* Peter, *if* Andrew, *if* Iohn, *yea if the whole Apostles would Preach to you an other way then is deliuered in the Gospell, let them be accursed: To Preach vnto Christian Catholickes, besides that which we haue recei-*

receiued, was neuer, is neuer, shall neuer be lawfull.

R. Let it bee so, the Church of Rome hath deliuered no doctrine but that shee hath receiued.

C. Yes, but shee hath; and now once for all, I will giue you amongst many, one cleare example of it. In the thirteenth Session of the Councell of *Constance*, as is Recorded by *Carranza* one of your owne, and Registred in your Canon Law, there is an Act made of this tenour. *Licet in Primitiua Ecclesia huiusmodi Sacramentum reciperetur a fidelibus sub vtraq; specie, tamen hæc consuetudo ad euitandum aliqua pericula, & scandala, est rationabiliter introducta, quod a conficientibus sub vtraq; specie, a laicis tan-*

tantummodo sub specie panis suscipiatur. Albeit in the Primitiue Church, this Sacrament was receiued of the faithfull vnder both the kinds, yet to eschewe some perils and offences, this custome now with very good reason is brought in, that the Priest should receiue it vnder both the kinds, but the people should receiue the bread onely, and not the cup. What thinke yee now of this place? Hath not the Church of Rome here deliuered a Doctrine which shee hath not receiued? Is there not heere a manifest changing of Christs ordinance; and by their owne confession a plaine departing from Antiquitie? What thinke you of this one instance?

R. I will aduise vpon it.

C. Doe

C. Doe so, but I pray you fight not against the cleare light; and remember that all bee it the Doctours of your Church pretend alwayes Antiquitie, Antiquitie; the fathers, the fathers; yet this one instance among a hundreth, prooues them to bee fathers of nouelties: what say yee? Tell me, like yee to heare any more of *Vincentius?*

R. I am content, but let mee know first what writer hee is, and whose Translation is that.

C. He was a French-man, he writ this Treatise in the fiue hundreth yeare of Christ, and heere it is Translated by *Ninian Winzet*, a Masse-priest of the Church of Rome, which yee cannot refuse.

R. Reade

R. Reade on, what ſayes he further?

C. There is a commaund giuen to *Timothie, Depoſitum ſerua*, which in all good reaſon ſhould binde his ſucceſſors: Thus hee expounds it: *Keepe that which is committed to thee, not that which is inuented by thee: which thou haſt receiued, not which thou haſt imagined: wherin thou art no Author, inuenter, forger, but a keeper; not a Law-maker but a Law-keeper; not a guide, but a follower: ſaue that which is giuen thee, ſaue the talent of Catholick faith vnbroken, vncorrupt: what thou haſt receiued, render it againe, if thou haſt receiued Gold, render Gold againe; ſlippe not in one thing in ſtead of an other, for Gold lay not downe lead, nor braſſe.*

R. I

R. I heare all that, and I thinke hee writes like a ſound Diuine.

C. Then take heede; the Apoſtle proteſts he deliuered that to the *Corinthians*, which hee had receiued from the LORD IESVS.

R. I know that.

C. Hee commanded *Timothie*, and all others his ſucceſſors in the worke of the Miniſterie to doe the like.

R. And good reaſon ſo they ſhould.

C. Then there is the point; How is it that the Church of Rome takes on her this libertie to doe otherwiſe?

R. Wherein doe they otherwiſe?

C. Haue you forgot ſo ſoone?

Saint

Saint *Paul* deliuered to the people as wel the Cup as the Bread, because hee receiued it from Christ Iesus: how is it then that the Church of Rome takes away the Cup from the people?

R. Why? May not the Church make Lawes?

C. No such Lawes as derogate to Christs Lawes, for in that sense you heard *Vincentius* denie that they are Law-makers, but Law-keepers: I pray you giue place to the truth, and consider how little cause they haue to bragge of Antiquitie, who dare make the like of that; Albeit Christ and his Apostles, and the Primitiue Church did this, yet we for good causes will doe otherwayes.

R. Alway that is but one point,

 C. But

C. But seeing you cannot denie but they haue broken, and corrupted the auncient Catholicke faith in one point, you haue the lesse cause to beleeue or defend them in the rest, vnlesse you wil incurre Gods curse threatned on them that pares or addes to his word.

R. The Lord saue me from his curse.

C. Amen, but pray first that the Lord would saue you from the sin that deserues his curse.

R. God grant it.

C. And so I wish from my heart it may be: But I pray you consider as in one Sacrament you are guiltie of sacrilegious paring, so in both you are guiltie of sacrilegious adding and changing: and so cannot eschew the

the curſe if you abide in Communion with the Church of Rome that now is.

R. How ſo?

C. As yee haue taken Wine from the Bread, ſo yee haue added Water to the Wine, which is a new inuention and forgerie, albeit your Doctours to excuſe it caſt it on *Alexander* the firſt, yet it is certaine, it was not in Chriſts inſtitution, and by your owne confeſſions was brought in many yeares after Chriſt, and ſo ſhould bee reiected as a noueltie.

R. That is but a ſmal thing, and there may be many reaſons to excuſe it.

C. No: not one; Let no man bee wiſer then God. Who dare adde to the ordinance of Chriſt?

But you haue done worſe in Baptiſme adding Spittle, Oyle, and Salt to the element of Water: was this done by Chriſt or his Apoſtles? You father the Oyle vpon *Silueſter*, but confeſſe it was not vſed in the Church in Baptiſme before him, and ſo it is an other ancient noueltie.

R. It may bee they haue thought good to vſe theſe for reaſons and reſpects which I know not; but this pertaines not to the ſubſtance of Baptiſme, and can not annull it.

C. I graunt they doe not annull Baptiſme, yet are they inexcuſable, who in the ſmalleſt thing dare alter the inſtitution of Chriſt: Are not his Sacraments the Seales of his couenant?

R. I

R. I confeſſe they are.

C. Why then, ſince it is treaſon to pare, or adde any thing to the forme of the Princes Signet, is it not Sacrilegious boldneſſe to pare or adde to Chriſts Sacrament? But leaſt you ſhould thinke the controuerſie onely to bee about theſe things, you ſhall know that, except the Article of the Trinitie, the Church of Rome hath left no Article of our Faith vncorrupted, ſo that it is moſt certaine, This Church of Rome with the doctrine, and iuriſdiction nowe maintained by her, was not in the Primitiue Church.

R. O but I wil tell you what I once heard concerning that matter, from one of their Doctors: *That there is a great diffe-*

rence betweene a Church in her infancie, and her older and riper age: For as it growes in age, so may it and should it increase in many things which it had not in the infancie thereof.

C. Nowe I see you speake from such knowledge, as the great labours of the *Iesuites* workes in the hearts of their captiues, and because it is your last and greatest defence, I will let you still see out of the words of *Vincentius*, which you will like better then mine, that this makes nothing for you.

R. Come on let vs see, what sayes *Vincentius*?

C. He grants, *There should be an encrease in Faith, but not a change of Faith.*

R. That is a strange distinction,

on, and yet ſo honeſt, that in truth I dare not gaine-ſay it.

C. Heare him then; hee expounds the two parts of his diſtinction: *To encreaſe* (ſaith he) *is when a thing biding in it ſelfe is more amplified: To change, is when a thing going out of it ſelfe is tranſlated & turned into an other.* To make this cleare, hee illuſtrates it by a proper ſimilitude: *Let* (ſayes hee) *the Religion of ſoules follow the nature of bodies, which albeit in proceſſe of yeres they grow, yet they remaine the ſame: the ſame members, the ſame Ioyntes are in Children which are in Men, though in the one ſtronger and greater, in the other ſmaller and weaker: but if the ſhape bee turned in any forme not of the owne kind, or any thing bee eked to the num-*

ber

ber of the members, or taken from the same, then either the body perisheth, or becomes monstrous, or at the least becomes weake. So in Religion, if wee shall begin to mixe noueltie with Antiquitie, we shall make the Church a brothell of filthie and abominable errours, which before was a Temple of chaste and vndefiled veritie, where as the Church of Christ should bee a diligent keeper of the doctrine deliuered to it, changing nothing, diminishing nothing, adding nothing. Now these are the words of *Vincentius*, and I demand of you out of the light of your conscience if you can gaine-say them.

R. In truth it is a pretie discourse, and I embrace all that he hath said as a truth.

C. Aduise you then yet, what

what yee wil ſay for the Church of Rome, ſince it can not bee denied they haue changed, diminiſhed, and added to the ancient Catholicke faith: Some ceremonies and opinions they haue which Antiquitie knewe not, & ſome the ancient Church had, which they haue pared away, and in a word haue ſo changed, that in Rome is nothing ancient but the name.

R. That ſeemes very hard: For, though in ſome ceremonies there bee adding, paring, and chaunging, yet I can not thinke it is in ſubſtance.

C. You are farre deceiued, for they haue made a change in the ſubſtance.

R. Wherein?

C. In the maine point of ſaluation,

tion, as now among many I will shew you by this one. What Diuinitie is this, to teach people to pray that God would bring them to Heauen by an other blood then Christs blood?

R. O that can not be.

C. Nay maruaile not, there is the Prayer of their owne Masse booke.

Tu per Thomæ sanguinem, quem ille pro te pendit, fac nos Christe scandere, quò Thomas ascendit.

R. I haue not heard of that, for my owne part I would bee loath to chaunge the blood of the couenant, or to disgrace it so farre as to ioyne any other with it.

C. The more wise are you, for it is by Christs blood *Onely*, that

that reconciliation is made. But what thinke yee of confidence, ſhould wee put confidence in any but in God?

R. No truely.

C. What a Prayer is this thē?

Inua ergo omnes gentes
In te Sancte confidentes
Confeſſor Armigile.

And is not Prayer thinke you and Inuocation, a ſpeciall point of Gods ſeruice?

R. So it is.

C. Why then is it giuen to Saints; and that *Pſalter* which containes Prayers & praiſes to God, all turned ouer to the *Virgine Marie?* Should mens traditions, to whome God by his heauenly oracle hath not borne teſtimonie, be receiued, *Pari pietatis affectu & reuerentiâ*, with like

like deuotion and reuerence, as the word of God?

R. Who sayes that?

C. The Councell of *Trent*. Should the foure Councels bee receiued as the foure Euangelists, or should the Canon Law and decretall Epistles bee receiued as Canonicall Scripture?

Dist.19.ca. Si Romanorum & in Canonicis.

R. I know not what that is.

C. Then I will tell you: Twelue hundreth yeares after Christ, *Gratian* a Benedictine Monke, gathered together the sentences of Councels, Fathers, and Popes, concerning sundrie matters of Religion, and set it forth, which is commonly called *Decretum*; and after him certain Popes, as *Gregory* the ninth, *Boniface* the eight, *Clemens* the fift, *Iohn* the twentie two, following

lowing the example of *Gratian*, haue gathered the like: These are called *Decretals*, and *Extrauagants* added to *Decretum*; all of them make vp the Canon law, which now must bee equalled with the word, and all to bee receiued, as if *Peter* his owne mouth had pronounced them. Is not this against the golden rule of *Vincentius*, to mixe noueltie with Antiquitie; What say you to it?

R. In truth I can not iudge of that which I know not.

C. I will giue you but one Decrete of this law, and let you see how it strikes the Apostle S. *Paul* in the teeth, that by it you may iudge of the rest. *Secundam accipere vxorem secundùm Apostoli præceptum licitum est*; *secundum*

Caus. 26. quæst. 2. & Caus. 31. quest. 1.

dum autem veritatis rationem verè fornicatio est. Second marriage according to the Apostles precept is lawful, but according to the truth of reason is plaine fornication. I am not now to dispute whether Church-men may Marrie or not: themselues grant it is not forbidden, neither by Legall, nor Apostolicall authoritie, yet they will forbid it. But what Diuinitie is this? According to the Apostles precept, it is lawfull to Marrie, but according to truth and reason it is Whoredome, that is as they would saye, according to the word of God in the Bible it is true, but according to the word of God in the Canon Law written twelue hundreth yeares after Christ it is false. Did the Apostle

Causa.26. Quest.2.

postle giue any precept without reason or truth? How dare they call that vnlawfull, which the Apostle cals lawfull: *Woe be to them who call good euill.* You hold silence at these things and no maruaile, for I thinke no honest man can approoue them. But to return to things of great importance, I assure you the onely question and controuersie in Religion this day may be taken vp in this question: *Is Iesus the Sonne of* Mary *the Christ?* Or as the Baptist takes it vp, *Art thou hee who is come, or shall wee looke for an other?*

R. I thinke no man will denie that.

C. Yea the *Turke*, and *Pagane* say, such Christ as Christians beleeue is neither come, nor wil come:

come: the *Iewes* say hee is not come, but hee will come: The Catholicke Romane in word confesseth him, but in deede denies him: *Quem prædicant impugnant*, both in his Person and Offices.

R. That is a strange assertion, & such as I haue not heard.

C. It is strange indeede, and I would wee had no cause to charge them with it, but beecause it is the most weightie point whereof yet we haue spoken, wee will referre it to bee handled in a meeter time.

R. I am content, prouiding you forget not to make that good which you haue said.

C. If I forget, I pray remember me: And now this Dispute about *Antiquitie*, I conclude with

with IGNATIVS: *Mihi antiquitas est Iesus Christus, cui non obedire manifestus est, & irremissibilis interitus.* Epist. ad Philadelphos. My Antiquitie is Iesus Christ; to disobey him is manifest and remediless destruction: and with that which *Augustine* said to the *Pelagians: Quia isti disserunt, & disputant nescio quas impias nouitates, etiam nos conantur arguere quod aliquod nouum dicamus.* Because these fellowes maintaine certaine impious noueltics, they also goe about to charge vs, as if wee did teach any new thing. But of this if you please you shall heare more.

De verb. Apost ser. 14.

R. It pleaseth me very well, & I shall attend your comming if you may at seuen howres.

C. Let it be so.

THE SECOND DAYES CONFERENCE.

Concerning the Antiquitie of the Church of SCOTLAND, *and how the Church of* ROME *in her best estate was but a sister, & not a mother Church vnto it.*

C.

WHat say you to day (*Sir*) haue you considered the points of our last conference?

R. Yea I haue beene (as I may) thinking vpon them.

C. What? Is not your heart mooued to come to vs?

R. I find it mooued, but not remooued from the Church of Rome.

C. Tell mee (I pray you) what is that which holdes you from vs?

R. To bee plaine with you, ſince the Church of Rome is your mother Church, you can with no good conſcience forſake her.

C. If that be all your ſcruple, I hope to reſolue you: for this day by Gods grace I will ſhewe that we of this Church of *Scotland* had neuer our faith from the Church of Rome; yea that in her beſt eſtate ſhee was no more

more but a ſiſter Church vnto vs. The next day God willing I wil ſhew you that the Church of Rome is Apoſtatique now, not like that Church of olde, which the Apoſtle commended, and is not onely a Whoore her ſelfe, but the mother of Whooredomes.

R. You haue taken much in hand.

C. No more then by Gods grace I hope to qualifie, if you wil with patience heare me, and interrupt me not.

R. Speake as long as you pleaſe, I ſhall heare you.

C. No (*Sir*) I will be loath to burden you with multitude of words, but ſhall bee very well content, when you heare any point wherein weight is, that

you warne me to cleare it.

R. Well, I ſhall doe ſo God willing.

C. Then firſt I will ſaye, Rome hath beene no mother Church, neither to the Churches of *Aſia:* theſe were planted by Apoſtles and Apoſtolicke men; Nor yet to the Churches of *Africke:* Chriſtianity was firſt conueied to them by *Marke* the Euangeliſt, and the *Eunuch* of *Ethiopia*, whom *Philip* baptiſed: And I can let you ſee (but that I ſhall digreſſe ouer farre) that fiue hũdreth yeres after Chriſt the Churches of *Africke* would not acknowledge the Biſhop of Rome their ſuperiour.

R. Our queſtion is not now concerning them : for I knowe the Church of Rome receiued her

her faith from the Churches of *Asia*, and they of *Asia* receiued it not from the Church of Rome. And as to them of *Africke*, whatsoeuer is disputable, there wee leaue it as not pertaining to our present purpose.

C. Oh good *Sir*, you will grant then that the Church of Rome is farre posterior to the Churches of *Asia*, and, if it bee compared with them, is but a daughter Church.

R. That I can not denie: But the Churches of *Europe*, and specially these of the west parts were first conuerted to Christ by the Church of Rome.

C. No *(Sir)* yee are deceiued in that also, and this is the point wherein I am to contradict you.

R. I

R. I am ſure you will not contradict mee, without ſome warrant.

C. That were no reaſon: I will let you ſee that the moſt famous Churches of *Europe* (as their Records teſtifie) had not their faith from the Church of Rome, and then I will come to our owne.

R. I think long to heare that.

C. And I will delay you no longer. In the Councel of *Trent*, there was a great queſtion betweene the *French* and *Spaniſh* Prelates, about the firſt place: The greateſt Argument that any of them vſed, was from the Antiquitie of their Chriſtianitie, which none of them alleadged, they had from the Church of Rome, albeit at that time both

both of them ſought the Popes fauour.

R. From whence got they it then, if they got it not from Rome?

C. The *Spaniards* alleadged, they were made Chriſtians by Saint *Iames*, who after hee had Preached the Goſpell in *Spaine*, returned to *Paleſtina*, and was preſident of that famous Councell holden at Ieruſalem, *Act*.15 then being Martyred, his bones were brought to *Compoſtella*, and there buried. The *French* replied that their narration was fabulous, and that it is more likely, if any Apoſtle came to *Spaine*, hee came rather by land to *France*, and ſo taught them by the way, then otherwiſe by Sea: And if any credit might be giuen

giuen to such traditions, they could also with more probabilitie alledge that *Lazarus*, and *Nathaniel* taught the Gospell among them; & this at that time they spake for themselues. But out of more certaine Storie this might bee said also for them, that *Philip* Preached the Gospell in *France*: CRESCENS also Pauls Disciple, for there it is said 2. *Tim.* 4. TITVS *is gone to Dalmatia*, *and* Crescens *to Galatia:* Euseb. lib. 3. cap. calles it *Gallia.* Besides him *Trophymus*, another of Pauls Disciples taught at *Orleance: Photinus* againe, a very worthy man, and after him *Irenaus* taught the Gospell at *Lyons. Germanie* was first conuerted by *Lucius* of *Cyrene*, Paules kinsman and companion. Yea the

Cent. 2. c. 2.

Auentinus in Annal. Boiorum.

the Churches of *Italy* will not bee found to haue the Church of Rome for their Mother Church, for why *Barnabas* first Preached the Gospell at *Millan*, as testifieth *Sabellicus*, and *Apollinaris* taught at *Rauenna*. But to come to the Church of Rome, tell mee, who did first conuert the Romanes to the Christian faith?

Sabel. Enneal. 7. li. 4.

R. Who but Saint *Peter!*

C. I will not now contend with you about that matter, though it bee very disputable, Whether *Peter* was at Rome or not; and your owne man *Clemens*, and *Dorotheus* also affirme, that *Barnabas* first taught the Gospell at Rome: But if *Peter* came to Rome, what time came he to it?

Clem. lib. 1. Recognitionum.

R. I

R. I cannot well remember.

Lib.3.Cap. 1.& 3.

C. I will helpe you: *Irenaus* ſayes, S. *Peter* came to Rome when Saint *Matthew* wrote his Euangell, in the third yeare of *Caius*, & fortie one after Chriſt. As for Saint *Paul* hee wrote not his Epiſtle to Rome, till the thirteenth yeare of *Claudius*, and fiftie fiue years after Chriſt, and himſelf came not to Rome till the fiftie eight yeare after Chriſt.

Cen.Lib.1. Cap.10.

R. What would you make of all that?

C. Either yee muſt grant the Church of Rome was not conuerted by Saint *Peter*, or then there was no Church there before the fortie one yeare after our Lord, at which time Saint *Peter* came to it.

R. Let

R. Let it be ſo.

C. Then I pray you conſider, that the Church of this Land, being little poſterior in time to the Church of Rome, there is no reaſon they ſhould beare vs downe with the ſhadow of their Antiquitie, nor inſult ouer vs, as if they were a mother Church to vs, ſeeing it pleaſed God to conuert vs to the Chriſtian faith, almoſt as ſoone as themſelues, and that not by them but by others whom he ſent among vs.

R. But yee haue not made that cleare as yet.

C. What I haue not, I ſhall by Gods grace. In the ſecond yeare of *Claudius*, and fortie foure yeares after Chriſt, *Simon Zelotes* an Apoſtle came to *Britaine*,

taine, and Preached the Gospel: This was but three yeares after *Simon Peter* came to Rome.

R. How will you proue that?

C. My proofes are; *Dorotheus* in his *Synopsis*: Simon Zelotes *peragratâ Mauritaniâ, & Aphrorum regione, Christum prædicauit tandem in Britannia, vbi crucifixus, occisus, & sepultus est.* Doroth. Againe, *Nicephorus lib.* 2.*cap.*40. sayes that *Simon Zelotes* hauing Preached to many Countreyes, at length *Euangelij doctrinam ad occidentalem Oceanum insulasq; Britannicas perfert*, and both of them are cited by your late Cardinall, writer of the Historie, *Baronius*.

R. Is that all you haue for you?

C. No: I haue more yet; for

Ioseph

Ioseph of *Arimathea*, about the yeare of our Lord fiftie three, came also to *Britaine*, and taught the Gospell: witnesses hereof are *Balæus*, *Flemingus*, *Capgrauus*, *Scropus*, *Polidorus Virgilius*; and as many thinke, he was sent by *Philip* out of *France* ouer to *Britaine*. Moreouer *Theodoret* witnesseth, that the Apostle Saint *Paul* after his deliuerance out of Prison vnder *Nero*, came into *Britaine*, and taught the Gospell. And the same also is testified by *Sophronius* Patriarch of Ierusalem.

Baron. Annales.

Cent. 1. lib. 2. cap. 10. Holius.

R. I remember indeede that in his Epistle to the *Rom.* 15.24 was then of purpose to haue come to *Spaine*.

C. And you may the more easily think he came to *Britaine* in

in like manner, seeing so famous an Author affirmes it: and you shal like it the better if you cōsider the matter he hath in hand, when he makes mention of the conversion of *Britaine.*

R. I pray you let me heare it.

C. The *Græcians* alledged that our first propagators of the evangell were base men, not comparable for wisedome and Learning to their Law-giuers, *Lycurgus*, *Solon*, and the rest: This Father replyed that the lawes of their Law-giuers were only receiued in *Græcia*, but that our first Preachers of the Gospell had in short time made the most famous Countries, and Kingdomes of the World to embrace it. An euident argument of a diuine power assisting them:

them: Οἱ δ' ἁλιεῖς, καὶ τελῶναι, καὶ σκηνοποιός, &c. for sayes hee our Fishers, and Publicans, and that Tent-maker, or Cutter of Leather (so hee calles Saint *Paul*) hath not only made the *Romans*, and these who liue vnder their Empire to embrace the Christian faith, but also the *Scythians*, *Sauromatans*, *Indians*, *Ethiopians*, *Persians*, *Britans*, *Germans*, and in a word hath induced all Nations, δεξασθαι τὸν σταυρωθέντος νόμον, to receiue the Lawes of CHRIST crucified. What thinke you of this testimonie?

R. Truly I am glad to heare that the Lord among other Nations hath also had mercie on this Countrie of ours; to cõmunicate to them the grace

of the Gospell.

C. You shal yet heare more; that *Aristobolus*, mentioned *Rom.* 16. came also to this Isle, and discharged the Office of a Bishop, as witnesseth the forenamed *Dorotheus*. May you not see wee are not inferiour to any Christian Countrie in this part of the World, and that we haue as many cleare witnesses of our Ancient Christian faith, as any nation of *Europe* hath for them?

R. Indeede I see you haue more then I would haue beleeued, if their authoritie be good enough.

C. What need you doubt of their authoritie? for if testimonies of Fathers of the Primitiue Church bee good to proue the Antiquitie of any Church in

Europe,

Europe, why ſhould their authoritie be called in doubt whē they ſpeake for our Church?

R. But we are informed that the Biſhops of Rome were the firſt, who ſent ſome of their Clergie to this Iſle to convert it to the faith.

C. You may ſee the contrarie, by that which I haue ſaid alreadie; and I will yet make it more cleare to you. The firſt King of the South part of the Iſle that embraced the Chriſtian faith, was *Lucius*, in the yeare of our LORD one hundreth twentie and foure. In that ſame time *Donald* King of the North part of it became alſo a Chriſtian.

R. That is true; but *Lucius* required the Biſhop of *Rome* to

ſend him ſome teachers to instruct him in the Christian faith and (as the *Chronicle* recordes) he ſent into *Britaine*, *Damianus*, and *Fugatianus*.

C. What will you gather of that?

R. That this Ile was converted by ſuch teachers as the Biſhop of Rome ſent into it.

C. How can you ſay that? ſeeing many in the Kingdomes were conuerted before the Kings were converted, & your owne *Baronius* cannot denie it; theſe are his wordes: *Cum diu alioqui ante Euangelium Chriſti illuc perlatum fuiſſet, vt teſtatur Gilda ſapiens:* that long before thoſe men *Damianus*, and *Fugatianus* came here, the Goſpel was here, as witneſſeth *Gilda* the wiſe: Seing

ing your owne Writers are forced to confeſſe it, I maruel with what face càn any man ſay, that the Goſpell came to vs from *Rome.*

R. All that you haue yet ſaid makes ſomething for the Church of *England*; nothing for the Church of *Scotland.*

C. We inhabit both one Iſle; and what good or euill ſpecially in Religion hath come to the one, hath beene found by manifold experiences eaſily deriued to the other.

R. But what think you; whether came the light of the Goſpell firſt to you or to them?

C. That is a Ieſuiticall Policy to diuide them whome GOD hath coupled, and to cauſe vs to contend together in that, wher-

in we agree ioyntly to contend with the Church of *Rome*: what part of the Isle God did first illuminate with his light is nothing to the matter: If it was their glorie to haue the Sunne of righteousnesse first shining on them, wee enuie it not; this is sufficient: the Lord had a Church here in this Isle as soon as in Rome, and neither they nor wee had our faith from *Rome*; and if you, or any for you will call in doubt the antiquitie of the Church of *England*, I warrant you, you shall finde a number both of Learned and Graue Diuines (wherein they are not inferiour to any Church in *Europe*) to answere for themselues. And if yet you craue further light con-

concerning the antiquity of our Church, I will ſhew you that which may content you if you be reaſonable.

R. Let me heare what is that.

C. Marke me this teſtimonie of *Tertullian* who liued in the two hundreth yeare of Chriſt: *Britannorum loca Romanis inacceſſa Chriſto ſubdita ſunt.* Now what part of *Britaine* he meanes your owne Cardinall *Baronius* will declare vnto you: for when he hath ſaid, *magnam Britanniæ partem fuiſſe liberam*, then hee proues it by the wall built ſo often by *Victorine*, by *Adrian*; as hee cites *ex Ælio Spartiano in Adriano*, and an other *ceſſitius murus* built by *Antoninus Pius*; as he cites out of *Iulius Capitolinus in Pio.* By this ſaith he, it is

Aduerſus Iudæos. cap.7.8.

Baron. annal. anno Christi 183 Sect. 6.

euident that *Britannia* was diuided by a wall; that part within the wall was possessed by *Romans*, the other without *Britanni liberè possiderunt, qui sæpe muros illos egressi Romanos prælijs provocarunt:* What say ye now of these testimonies?

R. I thinke indeede that is a great testimonie for the antiquitie of your Church.

Centur. 2. cap. 2. Cent. 3. cap. 3.

C. So you may: for this same cause *Petrus Cluniacensis vocat Scotos Antiquiores Christianos*, calles Scottish men the more auncient Christians. You will make then no more contradiction, but that these testimonies which record the conuersion of *Britaine*, belong both to the South and North parts of the Isle?

R. Your

R. Your former argument brought out of *Tertullian*, and expounded by *Baronius* cleares that.

C. Yet if you pleaſe, heare what *Origen* ſayes, who liued in the yeare of CHRIST two hundreth and ſixtie; hee alſo witneſſeth *Britanniam in Chriſtianam conſentire religionem*. To him we may adde *Ierome*, in the yeare of our Lord foure hundreth and fiue: *Gallia, Britannia, Africa, Perſis, oriens India, & omnes barbaræ Nationes vnum Chriſtum adorant, vnam obſeruant regulam veritatis.*

Hom. 4. in Ezech.

Ad Euagrium.

R. But why then by ſome is *Palladius* called *Scotorum Apoſtolus?*

C. Men may giue names as they pleaſe; but hee and *Servanus*,

nus, *Sedulius*, *Nimanus* and many more came, but in the fiue hundreth yeare of our Lord, and may well haue beene waterers of our Church, but sure it is they were not the first planters of it.

R. It is likely indeed to be so.

C. But to returne. Vnder *Diocletian* in the three hundreth yeare, great persecution was made by that Tyrant in al Christian Churches, and among the rest the Church of South *Britaine* was also persecuted by his Deputies, for the which many fled to *Crachlint* King of *Scots*, who did louingly receiue them, and assigned to them the Isle of *Man*, and erected there a Temple dedicated to Christ, called otherwise *Sodorẽsis ecclesia*, wherein they peaceably worshipped Christ

Christ Iesus; and this our owne *Chronicle* witnesseth. After this in the dayes of *Fethelmacus*, which was about the fift yeare of the Emperour *Constantius*, there came into this Countrie one *Regulus Albatus* out of *Achaia* a Prouince in *Gracia*; but the Countrie was conuerted also long before hee came: Therefore *Hiergust* King of the *Pictes* gaue him his Palace hee had in *Fyffe*, where hee built the Church of Saint *Andrew*: desire you still to heare any more?

Holius. Pag.87.

R. Truely I am very glad to heare that we haue beene so ancient Christians; and yet there remaines a doubt in my heart, that the Gospell came neuer hither but out of *Rome*.

C. Remember you not what

I haue prooued; ſeeing wee are but three yeares in Chriſtianitie behinde Rome, thinke you in ſo ſmall time they did ſo encreaſe, that they ſpread out their branches to the vttermoſt parts of the earth? Yea, rather if you will reade the Storie, you ſhall finde that for three hundreth yeares (wherein are many three yeares) they were ſo vexed by the perſecutors, that they could not get their owne Church ſtabliſhed; as after it was when God relented the perſecution. But to come neerer yet vnto you; whether hee was an Apoſtle, or an Apoſtolicke man, that firſt planted our Church, I will giue you two great reaſons that wee haue our Faith from the *Greeke* or Eaſt Churches, not from

frō the *Latine* or West Church.

R. Nowe that is the point, and I pray you once cleare it: for I thinke if you euince that, the Church of Rome in her best estate hath beene vnto vs a sister Church, but no mother church.

C. My first Argument is from *Petrus Cluniacensis Abbas*, writing to *Bernard*, who affirmes that for seuen or eight hundred yeares after Christ, the *Scottishmen did celebrate the Passeouer all this time after the Grecian maner, not after the Romane.*

R. I vnderstand not that.

C. Then I will tell you it. Soone after the dayes of the Apostles, there happened a controuersie betweene the Churches of the East and West, about the celebration of the Passe-

Passeouer: They of the East did obserue it the fourteenth day of the Moone, that same day wherein the *Iewes* kept their Passeouer: They againe of the West, thinking they would haue no communion with the *Iewes*, did celebrate it the next Sabboth after the fourteenth day. *Policrates*, with the orientall Bishops, alledged the authoritie of *Iohn*, *Philip*, *Policarp*, yea the prescript of the Euangell for their warrant. *Victor*, and the Bishops of the West alledged for their warrant, Saint *Peter*, Saint *Paul*: Such as were more moderate, misliked to see a Schisme in the Church for so small a matter: *Irenæus* iudgeth, *Obseruationes illas esse liberas*. Socrates, *Ostendit nec Victorem, nec Policra-*

Policraten iustam habuisse causam de festo Paschatis tam odiose digladiandi: Nam nec Seruator (inquit) nec Apostoli νόμῳ τοῦτο παραφυλαττεῖν παρηγγειλαν: Seeing neither our Sauiour, nor his Apostles by any Law hath commanded the obseruation thereof.

R. Truely it was a lamentable thing, to see so sore a renting of the Church, for so small a cause.

C. It was indeede: and yet that in this controuersie, the Churches of *Britaine* obserued the manner of the Easterne Church, it is an argument they reuerenced the East Church for their mother, from whome the grace of the Gospell had come to them.

R. It is indeede likely: If these

these Churches had beene planted by Romish Doctors, they would haue also receiued the Romish ceremonies.

C. But there is yet an other Argument: *Galfrid* the Cardinall in his Storie of *Britaine*, which hee wrote in the seuen hundreth yeare, witnesseth that the *Britans* would not receiue *Augustinus Iunior*, the Legate of *Gregorie* the great, nor yet acknowledge any primacie of the Bishop of *Rome* ouer them: An euident argument they esteemed not the Romish Church to be their Mother Church. To cleare this you shall know that in the sixt hundreth yeare *Gregorius magnus* sent into *England Augustinus Iunior*, to perswade the Church there to receiue the Ro-

Histor. Britan. lib. 8. cap. 4.

Cent. 2. Cap. 2.

Romish ceremonies, which to that day they had not knownes as Altars, Images, Vestiments, Crosses, wherein albeit hee had not such speedie successe as hee would, yet at length did he obtaine it, and intended also to effect the like in the Church of *Scotland*; but was strongly resisted by *Daganus*, and *Columbanus*, *Qui nullam in ritibus mutationem admittere voluerunt.* Againe in the seuen hundreth yeare a great schisme was in the church of *Britaine*: some refusing the Ceremonies of the Romish Church, keeping still their ancient custome; for the which they pretended the authoritie of Saint *Iohn* the Evangelist: Others againe embracing the Romish ceremonies; which part

Cent.6.li.5. cap.17.

waxed the ſtronger, in that King *Oſwius* inclined to them. Alway the matter was debated with ſo hot contention, that from words it came to wepons, and twelue hundreth Churchmen were ſlain that refuſed the Romiſh Ceremonies: this is all the good the *Britaine* Church got from the Popes Legate; yet the euill reſted not heere, for at length in the eight hundreth yeare, by the perſwaſion of one *Ecbertus*, this part of the Iſle was alſo induced to receiue the Romiſh Ceremonies, and thereafter their corrupt doctrine. And thus did the Biſhop of *Rome* firſt obtaine ſuperioritie ouer vs, and diſgrace by his fooliſh inventions the glorie, and ſinceritie of the Church of *Britaine*. By all this

this discourse which truely I haue made vnto you, it may be evident how vainely and without a cause the defenders of the Romish Church brag of their ancient Primacie ouer all Churches, and specially how far they wrong this Isle, when they will haue *Rome* caled a mother to the Churches here: which vnlesse you will adde one syllable cannot be admitted, for indeed she is a *Stepmother*, and in a word that *Infamous Whoore of Babel*, who as shee hath corrupted the Churches with her abhominable Superstitions, no maruell if shee hath at length infected vs also. That *Rome* is *Babel* I will shew GOD willing in our next conference, where we shall yet more abũdantly see Gods good

neſſe towardes this Iſle, that as we were among the laſt of them who were deceiued by her inchantmẽts, ſo (praiſed be God) we are among the firſt of theſe, whom God by the light of the Goſpell hath deliuered from her bondage: And the LORD more and more open your eyes to ſee the truth.

R. God grant me that grace. I will not denie you haue wakened thoughts in mee which at this time I cannot vtter: And now if you prooue *Rome* to bee *Babel*, I wil thinke my ſelfe happie that God hath ſent mee this occaſion, as to call mee out of it among others of his people. But to morrow, God willing, you will (I hope) keepe your promiſe.

C.

C. If God lend mee life, and health, I will not faile.

* *
*

THE THIRD DAYES CONFERENCE.

Concerning the Apostacie of the Church of ROME, *and how shee is now become that mother of Whoredomes.* REVEL.

C.

NOw (*Sir*) I am come againe to keepe my promise, & to proue vnto you that *Babel* in the *Reuelation* signifieth Rome.

R. I

R. I thinke that ſhall bee the moſt difficult labour you haue taken in hand hitherto.

C. Will you make mee this promiſe, to quit your communion with the Church of Rome, if I proue her to be the Whore of *Babel*, the mother of Whoredomes?

R. I thinke it were good reaſon: for I ſee what euer that *Babel* may be, much euill is ſpoken of it, and all Gods people are commaunded to goe out of *Babel*, with certification, if they will not, they ſhall be partakers of her plagues.

C. Goe to then, we will firſt lay this for a ground, that *Babel* here is not to be taken literally, neither for *Babel* in *Egypt* called now *Cayrus*, nor yet for *Babel* in

Caldie:

Caldie: but that figuratiuely it signifies some other thing besides any of them, and this is granted by your owne Doctors.

Riber. in Apoc. 14. *Hoc primùm constet, nomen Babylonis hic non propriè, sed figuratè accipi: Cum dicit mysterium, mysticum esse indicat quod dicit, id est, arcanum quippiam latere in nomine Babylonis, nec ita debere accipi vt sonat.*

R. Let that passe, for I see in that generall you and they agree.

C. Wel then; wee will come and see what is vnderstood by *Babel:* where if you will first heare how the Romish Doctors expound *Babel*, you shall see such confusion among them as declares them to bee the builders of *Babel* indeed, for one of them

them vnderſtands not what the other ſaies.

R. How ſo?

C. You ſhal ſee how ſo. The Divines of *Rhemes* ſay that *Babel*, and *the Whoore of Babel* ſignifies the vniverſall companie of the wicked. *Reuel.cap.* 14.8. what thinke you of that?

R. Good ſooth I cānot think it a ſolid Commentarie: for this *Whoore of Babel* is ſaid to make all Nations drunken with the wine of her fornications, & it is a hard ſpeech to ſay that the vniverſall companie of the reprobate hath corrupted al Nations.

C. You take it vp very wiſely: And yet that they themſelues ſpeake this without any certaine knowledge it appeares by that, which they ſay *Cap.* 17. 18.

18. these are their words: *if this great Citie be meant of any one Citie, and not of the vniuersall companie of the reprobate &c. it is likely to be Olde Rome till the dayes of Constantine.* And againe vpon the fift verse of that same Chapter they say: *The first persecuting Emperours were but figures of Antichrist, and it may wel be that the great Antichrist shall sit in Rome also as his figures sate in Rome.*

R. Say the *Rhemists*, that it may verie well bee that Antichrist shall sit in *Rome?*

C. Yea forsooth, looke their owne words.

R. I haue no skill of that: I neuer heard but that he should be a *Iew* of the Tribe of *Dan*, and should sit in *Ierusalem.*

C. That

C. That is ſo vncertaine a fable that (as you ſee) themſelues cannot leane to it, and their ſpeech for vs is plaine enough, it may very well bee (ſay they) that Antichriſt ſhall ſit at *Rome.* But to proceed in our purpoſe, this expoſition called *Communis expoſitio*, is reiected by their own companions. *In hac multa ſunt ad quæ viſio invita & repugnans trahitur*, ſo ſayes *Viega in Apocal.* 17.

Viega in Apoca.

R. I thinke they haue reaſon to ſay ſo: but after what manner doe they expound *Babel*?

C. You ſhall heare. *Bellarmine* not onely confeſſeth *Babel* is *Rome*, but proues it by the teſtimonie of ancient fathers. *Ribera* thus, *Romæ conueniunt aptiſsimè omnia quæ de Babylone dicuntur hoc libro, atque illud imprimis, quod*

De Pont. Rom. lib. 2. cap. 2.

In Apo. 14.

quod alij conuenire non potest: Septem capita, septem sunt montes. Whatsoeuer in this book is spoken of *Babel*, agrees most properly to *Rome*, especially that which can agree to none other, the *Seuen heads* are seuen hils.

R. That is plaine talke: Indeed I haue heard much shifting about these hils, and one of thē-selues said to mee that these seuen hils signifie seauen deadly sinnes, all to this end to denie that this Prophecie points out *Rome*, but I neuer heard it confessed before so clearly.

C. You may well say it: for the *Rhemists* charge the Protestants with madnes for expounding the *Seuen heads* seuen hils; they should impute madnesse to their owne fellowes, and not

to

to vs, for they are forced to confesse that this *Babel* is *Rome*, and the *Seuen heads* seuen hils, wherein the whoore sits.

R. In truth I see they haue the weakest end of the string; some of them denying *Babel* to be *Rome*; some of them not only granting, but prooving it.

C. But because I will hide nothing from you, you shall heare what distinctions they vse: *Bellarmine* saith, by *Babel* is meant *Ethnica Roma sub Imperatoribus*, Ethnique *Rome* vnder Emperors. *Viega* againe he saies, *Sermo non est de antiquâ illâ Româ, sed de illâ quæ florebit extremo mundi tempore*, the speech is not of old *Rome*, but of *Rome* as it shall be in the last time of the World: yet hee standes not at this

In fine cap.18.

In Apocal. 14.

this but comes (as *Ribera* also doth) and takes vp both the opinions. *Quicquid mali de Româ scribitur in hac Apocalypsi, vel ad tempus illud spectat, quo gentilibus Imperatoribus seruiebat, vel Pontificem suum a se eiecerit.* Whatsoeuer euill is spoken of *Rome* in this Apocalyps pertaines either to that *Rome* which was subiect to Ethnique Emperours, or to that *Rome* which will make defection from the Bishop of *Rome* and cast him out of their Citie: for they grant that their Bishop will bee cast out of *Rome*, that *Rome* will bee vtterly ruinated, & yet say they euen then when there shall not bee such a thing as *Rome*, yet their Pope shall be Bishop of *Rome*: what thinke you of this stuffe? see you not how

how they reele? ſome of them ſaye *Rome* was *Babel*, ſome of them ſay it will bee *Babel*; none of them can denie that this *Babel* ſpoken of by Saint *Iohn*, the chiefe ſeat and Citie of Antichriſt, is *Rome*.

R. I thinke it goes very hard with them, when their beſt Doctors can ſay no more in defence of *Rome*, but it was *Babel*, or it will be *Babel*, that is, either Antichriſt ſate there, or will ſett there.

C. I hope you ſhall thinke much more before you goe: for now I will improue their diſtinction, and let you ſee it is not Ethnique *Rome* vnder Emperours, nor the Towne of *Rome* in the laſt time of the World, that here is called *Babel*, but the whoorifh

whorish Church of *Rome* gouerned by Apostated Popes.

R. Make that cleare and the cause is wonne.

Babel in the Reuelation is not Ethnique Rome vnder Emperours, but Rome once Christian now corrupted vnder Popes.

C. It is euident S. *Iohn* prophecies of the state of Rome as it will bee in the dayes of Antichrist, so sayes the Iesuite *Viega*: *Hac est quarta visio huius operis, eaq; illustrissima, & ad Antichristi tempora pertinens.* So also sayes the Iesuite *Ribera*, a ca. 12. ad 21. *Est huius libri pars secunda, & tota ad Antichristum, eiusq; tempora pertinet.* But the dayes of persecuting Emperours, were not the dayes of Antichrist: if they

so

ſo ſay, they deſtroy all their owne doctrine concerning Antichriſt, and therefore this prophecie of *Babel*, is not to bee vnderſtood of the Ethnicke *Rome* vnder Emperours. Secondly, Ethnicke *Rome* as yet had not embraced the Goſpell, and was not married with Chriſt, and therefore cannot be this *Whore*, which *Carthuſian* their owne man expounds to be *An adulterous Whore*: You ſhall finde no people in holy Scripture charged with ſpirituall Whoredom, but ſuch as haue beene married with Chriſt, none can bee Apoſtates from the faith, who neuer ſtoode in the faith, there muſt bee φάσις before ἀποστάσις. This whoorish *Babel* then can not be Ethnicke *Rome*, vnmarried with

Christ. Seeing themselues doe grant it is Rome, it must bee *Rome* once Christian, but now corrupted: once Apostolicke standing in the faith, now Apostaticke fallen from the faith. Thirdly, this Whore of *Babel* hath a cup in her hand full of abominations, and the filthines of her fornications, wherewith shee makes drunken the inhabitants of the earth. By this golden cup *Berengandus* their owne man vnderstands, *Documenta erroribus plena:* And so this *Babel* can not signifie *Rome* vnder Emperors, who subdued the world by force of Sword and plaine violence, but must signifie *Rome* vnder Popes, which hath deceiued the world by false doctrine and lying myracles. Fourthly, this

this *Babel* is called the mother of Whoredomes and abominations in the earth, which not onely her ſelfe hath played the Whoore, corrupting the true worſhip of God; but hath inforced her corruptions and ſuperſtitions vpon others. Now it is knowne that olde *Rome* ſought no more but ſubiection of bodies, leauing the conſciences of people free to any kind of worſhippe they pleaſed: They ſubdued the *Iewes*, and forced them to pay tribute; but left them to their owne Religion: yea ſo farre were they from inforcing their ſuperſtitious worſhip vpon any nation, that by the contrarie themſelues were infected with the ſuperſtitions of all nations, as is euident by

their *Pantheon*, which they erected in the honour of all Gods. And so it is not Ethnicke *Rome* vnder Emperours which heere is called the *Mother of whoredomes*. Fiftly, the name of this *Babel* is *mysterium, in quo aliud cernitur, aliud intelligitur: Quia enim tot simulatis virtutibus decoratur, non omnibus mulieris huius prauatas innotescet, sed viris iustis & prudentibus*. So then by this *Babel*, some mysticall enemie is vnderstood, being indeede an enemie, but in shew pretending friendship: and therfore called afterward *Gog*, and not *Magog*, that is, not an open and plain enemy, as is the *Turke*: But *Gog*, a couered enemie: for this cause figured also before by a beast with two hornes, looking

Carthus.

king like a Lambe, but ſpeaking like the Dragon. To this purpoſe ſayes IEROME, *Simulabit ſe ducem faderis:* And *Hilarius, that Antichriſt ſhall bee contrarie to Chriſt, vnder a forme of fained and hypocriticall godlineſſe.* And *Chryſoſtome, Antichriſt muſt bee knowne by his doctrine, not by his titles, miracles, nor words of godlineſſe.* And therefore it is a ſilly defence of the *Ieſuites*: The Pope (ſay they) prayes humbly to God, and calles himſelfe *ſeruus ſeruorum Dei*, therefore is not an aduerſarie: for the Queſtion is not what he calles himſelfe, but what hee is. But to hold vpon this point, it is euident by that which I haue ſaid, that by *Babel* here is not meant *Rome* Ethnicke, nor yet *Rome*

In Daniel. 11.

In Matth. Hom. 49.

which at the last shall rebell (for both these are open enemies) but *Rome* vnder Popes, a mystical enemie. Sixthly, in this *Reuelation*, there are two women described; the one *Chap.* 12. clothed with the Sunne, which is CHRIST, hauing on her head twelue Starres for a Garland, (the glorie of the true Church is the doctrine of the twelue Apostles) and vnder her feete the Moone, figuring this mutable world: This woman (as themselues confesse) represents the true Church. The other woman described *Chap.* 17. is arayed in Purple, Scarlet, Gold, and precious stones, voide of inward beautie and chastitie, shee sets forth her selfe with all externall brauerie, that shee may drawe many

many louers to her. Now (I ſay) ſeeing the firſt woman ſignifies the true Church (as themſelues confeſſe) and afterward is called the *Lambes wife*, why doe they not ſee that this whoriſh woman muſt ſignifie the falſe Church? And ſince they grant that *Babel* is *Rome*, what elſe can the whoore of *Babel* be, but the whoorish Church of Rome? And therefore their owne Doctours expounding that prophecie of Saint *Iohn*, *Babel is fallen, and become an habitation of diuels*: *Ribera* expounds it of an externall deſolation, according to that of *Eſay*, prophecied of the firſt *Babel*, *The Iim, and Zim ſhall leape there*. But *Viega*, *Nobis etiam illud dicendum videtur cum Arethâ*, *Primaſio*, *Ambro-*

Cap.13.

Ambrosio, Ansberto, Haimone, idololatriam eius vrbis significari, defecturamq; esse Romam a fide, atq; adeò futuram esse habitationem dæmoniorum ob execranda flagitia, & idololatriæ superstitionẽ, expounds it also of *Rome* her falling from the faith, which hee sayes is a thing which will be, but we say according to truth is a thing that is done already, the foretold defection is come, Antichrist that man of sinne is discouered, God by the breath of his mouth is dayly consuming him.

* *
*

THE

THE FOVRTH DAYES CONFERENCE.

Wherein is declared that ROME *is the seate of Antichrist.*

C. GOod morrow (*Sir*) how doe you to day?

R. The best I can.

C. It is most like you haue not rested well this night.

R. To say the truth; Thinking on our conference made my rest the lesse.

C. It

C. It agrees but ill with you to heare the Church of *Rome* conuicted of Apostasie.

R. I thinke so indeede, and still will so thinke till ye resolue this question: what is the cause, there being so many VVise and Learned men in the Popes Church, that they cannot see the truth, and follow it?

C. Whether they see or see not I cannot tell you, but you know what the Apostle sayes.

1.*Cor.*1.26 *Brethren yee see your calling, not many wise, not many noble, nor mightie men after the flesh are called, but God hath chosen the foolish thinges of the World to confound the wise.*

R. I knowe that is the Apostles sayings but yet I cannot but maruell what should holde them

them backe from knowledge of the truth.

C. You ſhall ceaſe to maruel if you conſider one thing.

R. What is that?

C. VVhen Chriſt ſhewed himſelfe to the World, how many of the Nobles, and Learned Rabbins, did know him? Will you find any more among the Nobles but *Ioſeph* of *Arimathea*? Will you find any more among the Learned Phariſies but *Nicodemus*?

R. Truly not that I remember.

C. Was it then thinke you a good argumẽt they vſed againſt Chriſt? *Doth any of the Rulers, or Scribes beleeue in Chriſt, but only this curſed people who knowes not the Law?*

R. No

R. No indeed.

C. Bee not then moued with the like now. Oh, say the Papists, how many Learned men are of our Religion? Euery man naturall, in things pertaining to eternall life is ἀνόητος, *without a minde*, till hee bee illuminate by grace; were he in naturall reason as quick as *Aristotle*, or in policie as *Achitophel*, he is but a starke foole till he bee taught of God: and therefore maruell no more that Learned *Iesuites* cannot know the truth, then when you heare that Learned *Iewish* Rabbins could not know Christ when he was among them.

Titus 3.3.

R. The Lorde then make vs thankfull for reuealing the way of life vnto vs, which is hid from so many in the World.

C. Amen

C. Amen good Lord. And now for your further confirmation consider these testimonies I haue subioyned.

How the Fathers of the first ages point out Antichrist to come, and warne vs to looke for him at Rome.

Let no man seduce you by any meanes, for the day of the Lord shall not come vnlesse there come first a reuolt, ἀποστασία, *and the man of sinne bee reuealed, the sonne of perdition, which is an aduersarie, and extolled aboue all which is called God, or that is worshipped: so that he sitteth in the temple of God, shewing himselfe as if he were God 2.Thessal.2.3. Now the mysterie of iniquitie worketh, only he which now withholdeth will let it till he be taken out of the way.*

C. What

C. What thinke you of this Prophecie.

R. I haue heard that to bee a falling away from the *Roman* Empire.

C. No *(Sir)* the most iudicious, both Ancient, and Recent, expound it to bee a falling from the faith: As for the Ancients see *Augustine de Ciuitate Dei Lib.20.Cap.19. Nulli dubium est eum de Antichristo ista dixisse* For the Recents see *Aquinas* on this place.

R. But granting it were so, yet this Prophecie is of one single man and cannot be meant of the Popes of *Rome.*

C. No that is also a silly shift: when your Church-men say that the Pope is Christs *Vicar*, doe they meane any one single Pope? *R.* No,

R. No, but the ſtate or ſucceſſion of Popes.

C. Very well, and when wee ſay that the Pope is Chriſts oppoſite, doe wee vnderſtand this man, or that man? no truly, but the whole ſtate or regiment of them ſince their defection.

R. But I ſee not how this Prophecie either toucheth the Pope, or the Church of *Rome*; and if it bee meant of any defection from the faith, it is meant of *Luther*, *Caluine*, and ſuch as haue fallen from the Church of *Rome*.

C. Compare another Prophecie of the ſame Apoſtle concerning the ſame purpoſe, and ſee how he expounds himſelfe.

R. Where is that?

C. Here are his wordes 1. *Timothie*

mothie 4.1. *Now the Spirit ſpeakes euidently, that in the laſt times ſome ſhall depart from the faith, attending to Spirits of errour, and Doctrine of Deuils*: and marke how hee ſubioynes ſome particular points of their doctrine which ſhall come in with the Apoſtaſie, to wit, *that they ſhall forbid mariage, and command abſtinence from meates, which God hath created to bee receiued with thankeſegiuing*. VVhat thinke you now, whether doth this touch them or vs?

R. I know it cannot concerne you, for you forbid none to marie that cannot containe.

C. Neither can this Prophesie bee caſt backe vpon Hereſies of the *Marcionits*, and others neereſt the Apoſtles dayes, as the

the *Iesuites* doe to shift this Prophesie from themselues: for the Apostles saye, this Apostasie shall fall out in the last times: And the former Prophesie saies, that the *Roman* Empire must first bee taken out of the way, then shall the Apostasie worke to the height: as indeede it fell out that the seat of the Empire being translated to *Constantinople*, the Emperour decreased, the Bishop of *Rome* more and more increased, so that it is not meant of Heretikes neerest the Apostles dayes, but of such as shall rise after the decay of the *Roman* Empire. And who tell mee hath growne by the decay of the Empire? None but the Pope; he hath his Imperial seat, his robes, his crowne, his rents, so that the

Chrysost. in 2. Thes. 2. hom. 4.

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Chrysost. in 2. Thes. 2. hom. 4.

Emperor, except the name & the double Eagle, hath little or nothing of the Empire. And therfore *Aquinas*, who saw what was the meaning of that place, moues the doubt: *What shall wee answere* (saies he) *seeing the Roman Empire is decayed, how can we denie but Antichrist is come?* To this he answeres, *we must say the Roman Empire is not away, only the Temporall power therof is changed into a Spiritual:* what thinke you, is there not good stuffe here?

R. In truth I thinke their cause the longer I heare you the weaker.

C. So may you. But yet more to confirme you consider how the Ancient expound this Prophesie, and still cast it vpon the Church of *Rome*. *Irenaus*

Lib.

Lib. 5. ſpeaking of the number of the beaſts name ſix hundreth threeſcore and ſixe, albeit hee plainly ſhew it is not his diuination, but the accompliſhment of the Prophesie which muſt finde out the number of the name, and albeit he make mention alſo of other names, as *Euan*, and *Teitan*, yet ſayes hee *ſed & Latinum valde veriſimile eſt. Tertullian. contra Marcion. Babylon apud Ioannem Romanæ vrbis figura eſt, proinde magnæ, regno ſuperbæ & ſanctorum Dei debellatricis. Tertullian. de reſurrectione carnis*, ſee how hee expounds that part of the Prophesie, *Only he who now withholds, let till hee be taken out of the way. Donec de medio fiat quis niſi Romanus ſtatus? cuius abſciſsio in decem reges Anti-*

christum superinducet, & tunc revelabitur iniquus &c. Ambrose in 2.Thessal.2. Non prius veniet dominus quam regni Romani defectio fiat, & appareat Antichristus, qui interficiet sanctos reddita Romanis libertate sub suo tamen nomine. Et iterum. Post defectum Romani imperij appariturus est Antichristus. Cyril Cateches.15. Veniet Antichristus quum impleta fuerint tempora Romani imperij. Hilarius contra Auxentium: Anne dubium est in eis esse futurum, Is there any doubt, but Antichrist shall sit in these same temples, and houses, which now ye loue and honour: *Item, Sub specie Euangelicæ prædicationis Christo ctrarius erit, ibid.* This proues, that in the iudgement of *Hilarius*, Antichrist should bee a professor,

fessor, yea, euen a Preacher of the truth: *Primasius in Apocal. cap.16. Tunc cadet* Babylon, *quãdo nouissimè potestatem persequendi sanctos acceperit*; Here also it is cleare that he meanes not old *Rome*. Do not these places make cleare, that the Apostasie here prophesied should come after the decay of the Romane Empire? and since themselues can not deny but the temporal Empire is decayed, how then can they deny the Apostasie?

R. I thinke iudeede these places make it cleare: specially that which *Ambrose* hath wherein I marke these thinges. That first the Empire should decaie and then Antichrist should appeare, and he should restore libertie to the *Romans*, but vnder his owne

name, and not vnder the Emperours name.

C. You haue marked that very wel: for the Pope hath made the name of Romanes more famous then the Emperours did, and vnder colour of a spirituall Empire, hath made all churches subiect vnto the Church of *Rome*, and from his name to bee named *Papists*. *Hieron in Daniel*, 11. *Antichristus simulabit se ducem fœderis, hoc est, legis, & Testamenti Dei.* And albeit the Prophesie of Antichrist was not so cleare to him, & others of these fathers also, as time hath made it to this age; yet expounding these words of the Apostle; *He sits in the Temple of God*, he saith, this is, *Hierosolymis (vt quidam putant) vel in Ecclesiâ vt verius arbitra-*

arbitramur.quæst.11.ad Aglasiam. August.de Ciuit.Dei,lib.20. cap. 19. Rectiùs putant alij dictum latinè, sicut est in Græco: Sedebit in Templum Dei, quasi ipse cum suis esset Ecclesia Dei. Theophilactus, Haymo, Lombardus, are of the same mind. The Iesuites of *Rhemes* hauing shewed how many fathers expound this *Temple* of *Ierusalems* Temple, at length distrusting it as a vaine opinion, they set downe this second as more true: *That Antichrist, if euer he were of, or in the Church, shall be an Apostata, or runnegate out of the Church, and shall vsurpe vpon it by tyranny, and by challenging worship, religion, and gouernment thereof: so that he himselfe shall bee adored in all the Churches of the world; this is to sit in the*

Temple of God; if any Pope euer did so, or shall do, then let the Aduersaries call him Antichrist. But indeede this their confession whereby they would cleare their Pope, doth plaine foile him: hee sits in the Church by profession, but is gone out of it by Apostaie, and yet vsurpes gouernment ouer it by tiranny; in euery Church he is adored as a God on earth, hauing power ouer the conscience, excommunicating all such from humane societie, as will not be subiect to him. What thinke you of that talke to giue to the Pope? *Tu es alter Deus in terris.*

R. Who said that?

C. It was said to him in the second *Laterane* Councell, by *Christopher Marcellus.*

R. Good

R. Good ſooth it was ſhame to the flatterer, and a blame to the Pope if he bluſht not when he heard it.

C. Oh, but that is not the worſt; his *Canoniſts* ſtile him their *Lord God the Pope.*

R. Fie vpon that; will they commit ſuch blaſphemie?

C. There are their owne words: *Dicere Dominum Deum noſtrum Papam non potuiſſe ſtatuere, prout ſtatuit, hæreticum eſt.* To ſay, that our Lord God the Pope might haue diſcerned otherwiſe, then he hath diſcerned is hereticall. And againe, that they make a God of him, theſe places may let you ſee: *Si Papa ſuæ, & fraternæ ſalutis negligens innumerabiles ſecum ducat cateruatim in Gehennam, huiuſmodi*

Extrau. Ioh. 22. cap. Cum inter &c.

Diſt. 40. cap. Si Papa, &c.

modi culpam nullus mortalium præsumat redarguere. And againe, *Est instar sacrilegij disputare de factis Papæ*, It is sacriledge to dispute vpon any of the Popes deedes. Or otherwise it is to be said, *Quod facta Papæ excusantur vt homicidium Sampsonis, furta Hebræorum, & adulterium Iacobi:* That the euill deedes of the Pope are to be excused, as the selfe-murther of *Sampson*, the theft of the *Hebrewes*, the adulterie of *Iacob*. Is not this to make the Pope a lawlesse man?

Dist. 40. ca. Non nos in glosa, &c.

R. I think no lesse then you say.

C. But what say you to this? *Canonibus sacris authoritatem ita præstat vt se illis non subijciat:* Hee in such sort giues authority to holy Scriptures, that hee is

Causa 25. quæst. 1. ca. Ideo, &c.

is not ſubiect to it. And that as Chriſt did ſome things againſt the Law (as when hee touched the Leper) ſo the Pope may do ſome things againſt the Lawe. And albeit we reade that *Balaam* was rebuked of his owne Aſſe, by the which Aſſe our ſubiects, by *Balaam* our Prelates are ſignified: yet ought not that to be an example to our Subiects to reproue vs.

Summa Angelica de caſibus Conſcientiæ. Dicit Papa.

R. Indeed I thinke it a meete compariſon for him: Let him bee *Balaam*, and let ſuch as hee rides vpon be Aſſes, as to mee I thanke God I am quit of him.

C. Alway by theſe, and innumerable more teſtimonies it is euident, that hee is the lawleſſe man that exaltes himſelf aboue all that is called God, and that his

his blinded captiues worshippe him as God. But wee will proceede to the rest of the testimonies. Greg. lib. 9. Epist. 30. *Fidenter dico quòd quisquis se vniuersalem vocat sacerdotem, aut vocari desiderat in elatione suâ, Antichristum præcurrit.* What think you, doth not *Gregorie* heere blacke the faces of his successors with a visible note of Antichrist? Who, but they are so called?

R. They will say he speakes that of *Iohn* Bishop of *Constantinople*, who at that time vsurped this stile.

Dist. 99. ca. Ecce, &c.

C. Yea, but when *Eulogius* Patriarch of *Alexandria*, gaue that same stile to *Gregorie* Bishop of *Rome*; hee did sharpely reprooue him for it. *Recedant verbá*

verba quæ vanitatem inflant, & charitatem vulnerant. But hee hath yet a clearer place: *Rex superbiæ propè est, & quod dici nefas est, sacerdotum ei exercitus præparatur*, li.4.Epist.38. *Sybilla* sayes this King shal be Πολιοκεφαλος, that is *White-headed*, and shall be called by a name much like *Pontus:* Or otherwise Πολυκεφαλος, hauing many Heades or many Crownes: Here hee hath one marke from his head, an other from his name: both of these agree to the Bishoppe of *Rome*, who weareth solemnely on his head a white Myter of Siluer adorned with three Crownes and precious stones, and in Latine is named *Pontifex.* And againe shee sayes, that the greatest terrour and furie of his Empire;

Oraculorum cap.8.

Ibid.

pire; and the greateſt woe that he ſhall worke, ſhall bee by the bankes of *Tyber*.

How the fathers of the laſt ages declare that Antichriſt is come, and point him out ſitting at ROME.

The ninth hundred yeare, *Thetgandus Epiſcopus Treuirenſis Pontificem Romanum Antichriſtum, & lupum vocat, & Romam Babylonem: Cùm ſis ſeruus ſeruorum, dominus dominantium eſſe contendis, libidine dominandi in praeceps abis, quicquid tibi libet, licet; fucuſq; factus es Chriſtianis.* There hee calles the Biſhop of *Rome* Antichriſt, a Wolfe, a vſurper of domination, a deceiuer of Chriſtendome, and *Rome* he calles *Babylon:* And the like at that ſame time was teſtified by

by *Guntherus Episcopus Coloniensis ad Nicolaum Pontificem Romanum. Tu pontificis personam prætefers, at tyrannum agitas, sub cultu pastoris lupum sentimus, titulus parentem mentitur, tu te factis Iouem esse ostentas; quum sis seruus seruorum, dominus dominantium esse contendis. Bernard* saith, *Bestia illa in Apocalypsi, cui datum est os loquens blasphemias, & bellum gerens cum sanctis, Petri cathedram occupat, tanquam leo paratus ad prædam.* The beast spoken of in the *Reuelation*, hauing a mouth speaking blasphemies, and which Warres against the Saints, is now gotten into *Peters* Chaire, as a Lion prepared for his prey: What thinke yee of these words?

Epist. 3.

R. What should I thinke? for my

my owne part I maruaile that the Pope did not burne *Bernard* for an hereticke.

C. So you may : But heare yet more. *Ioachimus Abbas*, who liued three hundred yeres ſince, ſaith *Antichriſtus iamdudum natus eſt Romæ, & altius extolletur in ſede Apoſtolicá.* Antichriſt long ſince is borne in *Rome*, and ſhall bee aduanced yet higher in the Apoſtolicke ſeate. *Franciſcus Petrarcha Archdecon* of *Parma*, who liued in the thouſand three hundreth and ſiftie yeare, *Epiſt.* 5. 14, 17, 18, 19, *&c. Compares the Pope to* Iudas, *who betrayed Chriſt with a kiſſe; his Clergie to the Iewes, who ſaid to him,* Aue Rex Iudæorum: *His Prelates to the Phariſies, who in mockerie clothed him with Purple,*

ple, and after crucified him. And againe, *Denie it now if thou canst? That thou art shee whom S:* Iohn *saw in the spirit sitting vpon many waters; Thou art shee and none other, that Babylon the mother of the whoredomes of the earth, drunken with the blood of the Martyrs of Iesus; thou art shee which hast made all Kings of the earth drunken with the Cups of thy poyson.* In the thousand and three hundreth yeare, *lib. 2. cap. 5. In Synodo Reginoburgensi habita est hæc orãtio a quodam Episcopo contra pontificem Romanum. Sub Pontificis maximi titulo, pastoris pelle, lupum sæuissimum (nisi cæcissimus) sentimus: Romani flamines arma in omnes habent Christianos, audendo, fallendo, & bella ex bellis serendo: magni facti oues trucidant,*

dant, occidunt pacem, concordiam terris depellunt, inteſtina bella, domeſticas ſeditiones ab inferis eliciunt, indies magis ac magis omnium vires debilitant, vt omnium capitibus inſultent, omnes deuorent, vniuerſos in ſeruitutem redigant, &c. Ingentia loquitur, quaſi verò Deus eſſet: noua conſilia ſub pectore volutat, vt nouum ſibi conſtituat imperium, leges commutat, ſuas ſancit: contaminat, diripit, ſpoliat, fraudat, occidit perditus ille homo, quem Antichriſtum vocare ſolent, in cuius fronte contumeliæ nomen ſcriptum eſt: Deus ſum, errare non poſſum: in templo Dei ſedet; longè, lateq; dominatur. In the thouſand and foure hundreth yeare, *lib.* 1. *cap.* 4. *Iohannes viceſimus tertius*, wrote vnto the Oriental Church an Epiſtle, declaring that

that there was but one Christian Church onely, and that hee was head thereof, and the *Vicar* of Christ: The *Grecians* wrote backe to him this answere. *Potentiam tuam summam erga subditos tuos firmiter credimus, superbiam tuam summam tolerare non possumus, auaritiam explere non valemus: Diabolus tecum quia Dominus nobiscum.* Thy great power ouer thy Subiects we firmly beleeue, thy surpassing pride we can not tolerate, thy auarice wee are not able to satisfie: the diuell is with thee, for the Lord is with vs.

R. God be mercifull to vs.

C. Amen. Now *(Sir)* I must craue your licence, for some friends are attending mee, with whome I appointed to meete this houre.

R. Good reason, but before you goe, I would fain heare an answer to two questions, which commonly they demand.

C. Which are those?

R. The one is: Where was your Church before *Luther?* the other: Are all our fathers damned?

C. With a very good will. But if you please, deferre the conference concerning them till to morrow.

R. Let it be so, now the Lord bee with you.

THE

THE FIFTH DAYES CONFERENCE.

Wherein the common question of the Aduersaries is aunswered: Where was your Church before LVTHER?

C.

NOw (*Sir*) you remember you propoūded two questions to me yesternight.

R. It is very true, and I would gladly heare your answere to

them, for my further resolution: What thinke you then, because you call Papistrie heresie, are you of that minde that all our fathers are damned, & that no Papist can be saued?

C. I am not to iudge of mens persons: many are called Papists who know not what Papistrie meanes, and many liue Papists who dare not die Papists, or if so they doe, they know not what they doe. But Papistrie it selfe, I affirme it is a pernicious doctrine, yea as the Apostle cals it, *a doctrine of diuels*, killing the Soules of them who beleeue it: But this is the second of your questions, which we will reserue till the next day.

R. Let it be so. What then say you to the first? *Where was your*

your Church before Luther?

C. Euen where our doctrine was, ſometime in one Countrie, ſometime in an other, as it pleaſed God in his wiſe diſpenſation, who caries the light of his Goſpell, as he doth the Sunne, through the World, to illuminate Nations at ſeuerall times therewith according to his will.

R. That is a faire Generall; but will yee tell vs, who were theſe? What Countrie people? What Doctors, who taught as yee teach?

R. Looke the Churches of *Aſia*, *Africke*, and of *Europe*, conſider them as they were before the myſterie of iniquitie came to the hight, and you ſhal ſee that they all had the ſame doctrine, and forme of a Church that

that we haue in all ſubſtantiall points pertaining to Religion.

R. But you are not able to name one before *Luther*, teaching in all things as he did.

C. This is a peece of Sophiſtrie, whereby your deceiuers blind the ignorant.

R. How ſo, ſhould not the teachers of the truth agree in al things in one harmonie?

C. I grant they ſhould, and thanks be to God, they doe alſo in al ſubſtantial things which are Articles of our faith. But is this a good reaſon: becauſe ſome Doctors in ſome opinions differ, whereof men may bee ignorant and ſaued neuertheleſſe, that therefore theſe Doctors teach no truth, and their Churches are no true Churches?

R. That

R. That ſeemes to bee hard indeed.

C. You haue reaſon for you ſo to thinke: for in one age *Victor* with the Church in the Weſt was in a different opinion from *Policrates*, and the Churches of the Eaſt; and *Ierome* had his owne diſcordance with *Auguſtine*, againſt the expoſition of the commandement, *Thou ſhalt beare no falſe witneſſe*, in that queſtion *de mendacio*: and the firſt Fathers of the Primitiue Church were *Chiliaſts*; ſhall it thereupon follow, that becauſe in this point, they taught not in all things as we doe, that therefore they were not a Church?

R. It is no reaſon.

C. *Cyprian* in the point of rebaptiſing, taught not as *Corne-*

lius;

lius; what of that? will it follow that hee was not a faithfull Paſtor, or the Church of *Carthage* was not a true Church?

R. It followes not indeed.

C. Why then doe you vrge me to giue you one before *Luther* or *Caluin*, who in all points taught as we teach. The Doctors of the Church both ancient and recent, are men ſubiect to infirmities; for no man vpon earth, hath his vnderſtanding perfect, whereof it comes to paſſe, that in ſome things one of them differs from an other: But as to the Articles of the faith, and ſubſtance of Chriſtian religion, whereby comes ſaluation; ſure it is *Tertullian* and *Cyprian*, *Ambroſe*, *Auguſtine*, *Luther* and *Caluin* haue all deliuered one

one doctrine, and did teach the way of God truly.

R. Then you thinke the Fathers of the Primitiue Church were of your Religion.

C. I think so indeed, & hope to die in that same faith wherein they liued and died.

R. It would bee thought strange to heare that in *Italie*, that the Doctors of the Primitiue Church were of the Protestants Religion.

C. No maruell it be strange there, where Truth is a stranger: but this answere was giuen you and them both, by a worthy Doctor of our Church, and wee yet stand to it: *Patres in maximis sunt nostri, in multis varij, in minimis vestri.* Such Fathers as haue written before vs, and

and you both in greateſt things are ours, in many thinges are doubtfull, in ſmalleſt thinges they are yours.

R. Well, I ſhall remember that (God willing): but in the dayes of Papiſtrie, wherewith you ſay the world was blinded, where was your Church?

C. Anſwere me but an other queſtion, and it ſhall reſolue you.

R. What is that?

C. Your Doctors ſay, that when Antichriſt ſhall come, the Church ſhall flie to the deſert, that is, as themſelues expound it: *The Church ſhall bee without publike ſtate of regiment, and open free exerciſe of holy functions, neither ſhall it bee vnknowne to the faith-*

Rhemiſts. Reuel. 12.

faithfull which follow it; as this day may bee seene the like by the Church of Romane Catholiques in many parts of England.

R. What doth that helpe you?

C. Very much: that which they themselues say, will bee done, wee say is done: Antichrist hath alreadie chased the Church to the wildernesse, and so oppressed it, that for a time it had no publike state of regiment, nor open free exercise of holy functions: yet was it not vnknowne to the faithfull that followed it, nor to the enemies that persecuted it, as this day may bee seene by the Church of Christian Catholikes in many parts of *France.*

R. Will ye make that cleare, and

and I thinke you haue wonne much.

C. What greater clearenesse can you craue? if this answere bee good to cleare the Popes Church, when they say it will bee obscured by Antichrist, and yet be: is it not as good to iustifie our Church, when we say it hath beene obscured by Antichrist, and yet was?

R. The answere is good enough, only if you can, I would haue you qualifie it more particularly.

C. There is not one age since the dayes of Christ vnto this day, wherein I can not point forth men, preaching and professing as wee doe: but because your doubt is specially of the time of Papistry, I will let you

see

ſee it is a needleſſe queſtion for the Popes Church to demand of vs, where our Church then was? for they found vs alwaies in their teeth before euer *Luther* or *Caluin* was borne.

R. Make that good.

C. *Reinerus* a Popiſh Inquiſitor, who liued more then three hundred yeeres agoe, ſpeaking of the poore men of *Lyons*, and calling them in contempt *Valdenſes*, *Leoniſtæ*, ſayth they were more pernitious to the Church of *Rome*, then all other ſects for three cauſes: Firſt, *becauſe it hath beene of longer continuance: for ſome ſay this ſect hath endured ſince the Apoſtles times. The ſecond cauſe is, becauſe it is more generall: for there is almoſt no land in the which this Sect doth not creepe* Rein. cap. 27.

creepe. The third cause, for that all other sectes doe bring an horror with the hainousnesse of their blasphemies against God; but this Sect of Leonists hath a great shew of godlinesse, because they liue iustly before men, and beleeue all thinges well concerning God, and all the Articles which are contained in the Creede, onely they blaspheme & hate the Church of Rome. Now there is the testimony of an enemy making answer for vs, which may serue to stop the mouthes of all our enemies from demanding of vs any more, *Where was your Church before Luther?*

R. I, but hee calles them a Sect, and saies they blasphemed the Church.

C. So the Priests of the Iews called the Church of Christians,

a Sect

a Sect of Nazarits, *Act.* 24. 5. What is that to the matter? yet he grants they are such a Sect, as first, had beene from the beginning: secondly, had beene in all Countries, & thirdly, was honest in life, & sound in faith: saue onely that they helde the Church of *Rome* to be the *whore of Babel.* And that yet this preiudice which you haue conceiued of our Church may bee further remoued out of your mind; I pray you consider this: Think you not, that with good reason we may affirme that we are in communion with them, who haue taught the same doctrine that we teach? if our doctrine was in former ages, you will not deny that our Church was then also.

R. That can not bee denied.

C. Well then, if you pleaſe, name mee any controuerſie of religion, concerning any Article of faith, betweene vs and the Papiſts this day, and you ſhall ſee that the ancient fathers take our part in it.

R. That is ſtrange, for they repoſe their chiefeſt ſtrength & truſt in the ancient fathers.

C. Bragge what they will it is true, I ſay they may well boaſt in the droſſe of fathers & decke their errors with it, but wee ſhall bring you their fineſt gold. Name you the controuerſie, & you ſhall trie that which I ſay to bee a truth.

R. There are ſo many controuerſies among you, that I know not which of thē to name firſt.

C. Then

C. Then will it pleaſe you to take a view of theſe, which I haue gathered for my own priuate vſe?

R. With a very good will: let me ſee what they are.

C. They are here in a little ſcrole, and I haue collected thē for my owne confirmation in the faith; for, as firſt of all I learned the way of ſaluation in the Scriptures, ſo finding that the Doctors of the Primitiue Church exponed the Scripturs, conformable to the doctrine of our teachers, I was greatly therin confirmed: for theſe are the two great proppes of our faith, which *Vincentius* giues vs againſt all herdſie, *cap.* 2.

R. You haue reoſon for you, for if your Doctrine be ſo war-

ranted, both by diuine authority of God in his word, and humane testimony of the best Doctors of the ancient Church, they are to bee iudged most vnworthy that make contradiction to you.

C. Well, that I may bee as good as my word, there they are, I leaue them with you, that you may reade them at your owne leasure.

R. I thanke you for them, and because I am not to tarrie in this Towne, let me haue (I pray you) a copie of them with mee, that I may reade thē at leasure.

C. So long as you are in the Towne you may bee doing, otherwise, if occasion serue you not, as soone as I can prouide a copy

copy of them for my ſelf, I ſhall ſend you this to any place you pleaſe to appoint.

R: Let it bee ſo, and I ſhall God willing put you in mind of it.

* * *

THE SIXTH DAYES CONFERENCE.

Wherein an other Question commonly obiected by the Aduersaries is answered: Seeing you cannot denie that your fathers were Papists, what thinke you, are they all damned or not? And if they be not damned, why may not we be of their Religion.

R.

WEleome yet (*Sir*) I see you are not wearie, to take paines with me.

C. No

C. No in truth, it is no paine but pleasure vnto me, if by any meanes I may be an instrument to doe you good.

R. I thanke you for it: Now what say you to our Question, Are all our fathers damned? Or if not, may it not serue vs to be of their Religion?

C. That is but a subtile question whereby *Iesuites* drawe simple people to a liking of Papistrie; because forsooth some of their fathers liued, and dyed in it as they alledge.

R. And why, thinke you it not a good reason?

C. Not indeede: for some times I find GOD forbids his people *to be as their fathers were:* where our Fathers haue forsaken the Religion of the first fa- Zach. 1.

Fathers wee should not follow them.

R. That was sufficiently cleared in our first Conference.

C. It was so, yet you force mee to remember it. But now before I come to the point: I will tell you a prettie Storie I haue read concerning this matter.

R. Let mee heare it I pray you.

C. I read that a certaine Duke of *Frisland* named *Raboldus*, about the yeare of our LORD nine hundreth, being perswaded (as hee pretended) to embrace Christianitie, as he went to bee baptized and had the one of his feet in the water, he demanded of the Bishops *If all his Forefathers were damned?* the Bishops an-

anſwered more raſhly then wiſely, they were all damned; whereupon the Duke pulled backe his feete againe, ſaying, *Then I will alſo bee damned with them.* Thinke you this a good anſwere?

R. No indeede I thinke it a mad anſwere.

C. Yet the ſame is the poyſon wherewith your *Ieſuits* ſubtilly inſect the hearts of ſimple ones, that they ſhould rather chooſe to be damned with their Fathers then ſaued without them.

R. But will you ſay to vs as theſe Biſhops ſaid to him, *That all our Fathers are damned?*

C. Nay that wil I not; iudgement of election and reprobation pertaines to the Lord, their per-

persons I leaue: but the doctrine of Papistrie I am sure is deadly, and bringes damnation to the soules of men.

R. Then you will not giue iudgment of their persons.

C. No indeed: for, as to their persons, I know many this day are so called, who know not the Doctrine of Papistrie; and, as to them who haue liued before vs, howsoeuer in their life they professed Papistrie, yet in their death they were forced to seeke comfort in our Religion.

R. That is strange that you will say many of our Fathers died in your Religion.

C. Yet it is true, as I will let you see by a little forme of visitation of the sicke, vsed at that time when Antichrists darkenesse

nesse was greatest, to wit, in the eleuenth hundred yeare, for so the Church-men spake to the sicke: *Fateris te tam malè vixisse vt meritis tuis pœna æterna debeatur?* Doest thou not acknowledge that thine euill life deserues eternall death? The diseased answered, *Etiam*, yes: The other still inquired, *Pœnitet te horum?* Repentest thou these sinnes? The other answered *Etiam*, yea I doe: still he inquired, *Credis quòd pro te mortuus est dominus Iesus?* Beleeuest thou that Iesus died for thee, and that thou canst not bee saued but by his death? The other answeres, *I doe so indeede.* Then concludes the Preacher this way: *Age ergò, dum in te superest anima, in hac solâ morte totam fiduciam tuam constitue,*

ſtitue, in nullâ aliâ re habeas fiduciam, huic morti totum te committe, hac ſolate totum contege, hâc morte te totum inuolue. Et ſi dominus deus voluerit te iudicare, dic, Domine mortem domini noſtri obÿcio inter me & tuum iudicium, aliter tecum non contendo. Goe to then, ſo long as thy Soule is in thee, in this onely death of Chriſt place thou thine whole confidence, truſt not in any other thing, commit thy ſelfe altogether vnto this death, with this death only couer thy ſelfe, in it onely inuolue thy ſelfe: And if the Lord God will iudge thee, then ſay to him, O Lord, I haue nothing to lay betweene me and thy iudgement, but the death of the Lord Ieſus, otherwiſe I contend not with thee.

See

See you not here first, that they warned their people to prouide for themselues so long as they are in the body, and feede them not with a vaine hope, as the Romish Doctors doe their people: For the present they send them to a place they call Purgatorie, but promise to bring them againe out of it; they first suffering paines there, and either themselues, or their frinds making due payment for them on Earth.

R. In good sooth that is a comfortlesse, and (I may say) a cousning kind of doctrine.

C. Wel, see you not againe a renouncing of all other merites; and of all satisfactions to bee made by suffering the paines of Purgatorie or otherwise. And third-

thirdly see you not that the Pastor teacheth, and the people professeth a sure confidence, & no dubitation, in Christs bloud onely.

R. I see that clearely.

C. Then I say these men might well die with the name of Papists, but they died not with the doctrine of Papists: for they renounced all merites, both their own, and any others, and onely rested vpon the merites of Christ.

R. But what will you say of them who haue died with all the opinions of Papistrie?

C. I will answere that as *Cyprian* answered the like when it was demanded of him. *An damnati sunt maiores nostri, qui hunc vel illum articulum non intellexe-*

runt

runt? Were all our Fathers damned who vnderstood not this, or that Article of faith? he answered, *Potens est Dominus misericordiâ suâ indulgentiam dare, non tamen quia semel erratum est, ideo semper errandum est.* God is able of his great mercy to giue indulgence, but yet there is no reason, that wee should alwayes erro, because they once did erre.

R. In truth that is a very modest answere.

C. But heare you what further he saith: *Si quis ex Antecessoribus nostris, vel ignoranter, vel simpliciter non hoc obseruauit, & tenuit quod nos Dominus exemplo suo docuit, potest simplicitati eius de indulgentiâ Domini venia concedi; nobis vero non poterit ignosci, quia*

quia à Domino admoniti & instructi sumus; If any of our forefathers, either of ignorance, or simplicity hath not holden and obserued that which the Lord hath taught vs, to doe by his example, there may bee mercie granted to his simplicity out of Gods indulgence: but we cannot be forgiuen, who now are otherwise instructed & admonished by the Lord.

R. That answer I see is more sharp, and yet most reasonable; many things are excusable in the night, that are not tolerable in the day: *The seruant that knows his Masters will, and doth it not, is worthy of double stripes.*

C. And I am glad you see it, and I would many more had their eyes open to see it, who thinke

thinke Papistry now tolerable in the dayes of light, as it was in the dayes of darkenesse: it was a fault then, for euen the seruāt who knowes not his Masters will shall be stricken; but it is a double fault now, for hee, who knowes his Masters will, and does the contrary, shall haue double stripes.

R. Then I see you will not giue out iudgement vpon the persōs of Papists, whether they bee saued or damned.

C. Indeed I will not, and that for two causes: first, because, (as I haue said) many are Papists by name, which are no Papists: some of ignorance, some of vaine glory, some of policy to get themselues the more credite. And as to these who are

infected indeed with the heresies of Papistrie; yet is it vncertaine if they shall so continue, for the Lord is marvellous in working with such as belong to his election, that howsoever for the present wee see them in sinne and ignorance, yet know wee not what they will be? so many secret wayes hath the Lord in time of sicknesse, yea, in the very howre of death to draw the hearts of men towards himselfe, which are hid from vs, that it were but presumption to iudge of an other mans saluation or reprobation.

R. Indeed I commend you, for I thinke you speak with that sobriety which becomes a christian.

C. And yet whatsoever I haue said concerning the persons

sons of Papists, there is further to bee saide of Papistrie it selfe: that it is a doctrine so full of heresies, so directly contrary to the doctrine of the Gospell, that I dare say, a man beleeuing all the points of Papistrie, and persueering in them to the end without repentance cannot bee saued.

R. Now that is the point, & I pray you make it cleare.

C. It is cleare by these places following, which will shew you that Papistrie is a doctrine of Diuels, a plague of God, and a iust punishment laide on reprobate men for their sinnes, and a forerunner of the wrath to come.

R. Good sooth I quake to heare this.

C. You shall see them al particularly qualified: and first there is a Prophesie made by the Apostle of the defection which was to come, in these words; *Now the spirite speakes euidently, that in the latter times some shall depart from the faith, giuing heed to the spirites of error & doctrine of Diuels: which speake lies in hipocrisie, hauing their conscience burned with an hote yron, forbidding to marrie, and commanding to abstaine from meates, &c.* Perceiue you not here, that the doctrine which forbids mariage and commands abstinence from meates, is called a doctrine of diuels?

R. Very well, but that is meant of heretikes, which were soone after the Apostles daies, as

as *Ebionits*, *Marcionits*, *&c.*

C. Nay, that is a ſillie ſhift, for he ſaieth, theſe teachers ſhal come in the latter times; and the departure from the faith, wherof hee propheſieth, was not to come till the fall of the Roman Empire: but in the daies of *Ebion*, *Marcion*, *&c.* the Roman Empire was in great glorie.

R. But if that bee meant of any Apoſtaſie in the later times it is of your ſect (will they ſay) that hath fallen frõ the church of *Rome*.

C. It cannot be meant of vs: for wee neither forbid mariage, nor command abſtinence from meates for conſcience ſake.

R. That is verie true: but may not the Church for ſome cauſes command abſtinencie frõ meats?

C. Yes, for Prayer and deuotion, and that for a time onely, but not because any meate is vncleane, or one meat is holier then an other: as they thinke their Chartrouse Monkes more holy that neuer eate flesh, then others are: and why forsooth? because flesh and not fish was accursed in the daies of *Noah*.

Durand. lib. 6. cap. de alijs ieiunijs.

R. Indeed that seemes to be somewhat superstitious.

C. Well, I will enter into no more particulars concerning this question. It is cleare, these are two points of Papisticall doctrine, called by the Apostle *doctrine of Diuels*; So I proceede, *There shall arise false Christs, and false Prophets, and shall shew great signes and wonders, so that if it were possible they should deceiue the*

the very elect, Mat. 24. 24. The comming of Antichrist by the working of Satan with all power, and signes, and lying wonders, 2. Thess. 2. 9. And in all deceiuablenesse of vnrighteousnes among them that perish, because they receiued not the truth that they might bee saued, ibid. ver. 10. And therefore God shall send them strong delusions, that they should beleeue lies, verse 11. That all they might be damned, which beleeued not the truth, but had pleasure in vnrighteousnesse, ver. 12. All that dwell vpon the earth shall worship the beast, whose names are not written in the Booke of life of the Lamb which was slain from the beginning. Reuel. 13. 8. And he deceiued them which dwelt on earth by the signes which were permitted him to doe, ver. 14. If

any

any man worshippe the beast, &c. the same shall drinke of the wine of the wrath of God, and shallbee tormented in fire and brimstone. Reu. 14.9.10. *Gee out of Babel my people, that yee bee not partakers of her sinnes, and receiue not of her plagues.* These places make cleare vnto you, that it is onelie the reprobate, worldly-minded called therefore *dwellers on the earth*, whose names are not written in the book of life, children of perdition; it is only they (I say) who are fullie and finally deceiued with the spirit of Antichrist, and that in Gods righteous iudgement are giuen ouer to beliene lies, because they receiued not the loue of the truth: What thinke yee of these?

R. In truth

R. In truth I am astonished to heare these fearefull places.

C This is yet further cleared by *Augustine*, who expounding that place of the Apostle 2. *Thes.* 2. *Ad occultum Dei iudicium pertinet quòd impij ab Antichristo seducuntur:* It pertaines to Gods secret iudgement that the wicked are seduced by Antichrist: *Seducentur qui seduci merebuntur, pro eo quòd dilectionem veritatis non receperunt,* They shall bee deceiued who haue deserued to bee deceiued, because they receiue not the loue of the truth: and yet more feareful is the sentence, which he subioynes, *Iudicati seducentur, & seducti iudicabuntur:* when they are iudged they shall be deceiued, and because they were deceiued they shal

shal be iudged ouer againe: they are first iudged by the iudgement of God, secretly iust, and iustly secret, whereby now hee punisheth the sinnes of men, deliuering them to the Spirit of errour, that receiued not the loue of his truth; and because they were deceiued they shall be iudged againe in that last and manifest iudgment to bee made by Christ Iesus, who was vniustly iudged himselfe, but most iustly shall iudge the World. This Commentarie makes it cleare, that Papistrie is not onely a sinne, but a present punishment of God inflicted on man for sinne, specially for contempt of the Gospell; and a procurement of that fearefull wrath that is to come, which if it were con-

considered, men would not esteeme Papistrie so indifferent a thing as they doe.

R. God be mercifull to them who yet are blinded with these errours, and Lord make mee thankefull who hath begunne to deliuer mee from that darkenesse; the Lord illuminate mee more and more with his light, that I may know his way, and may receiue grace to follow it.

C. Amen: But now I remember, I promised before to declare vnto you, that Papistrie impugnes both the Person and offices of Christ, and so in effect denies that Iesus the Sonne of *Marie* is the Christ.

R. That is most strange.

C. It is indeede, and yet it is true, as you shall perceiue if you

goe

goe through the principall Articles of our faith. And first to begin at Christs person, that of many wee may touch a few, *We beleeue that Iesus Christ is both God and man.*

R. And who denies that?

C. You know that old *Arrius* denied his Diuinitie, and now Papistes denie his humanitie.

R. How can you say that?

C. Because they worshippe and adore a Christ, who is not come in the flesh: To cleare this, I pray you consider that Canon of the Apostles, 1. *Ioh.* 4. *Beloued, beleeue not euery spirit, but trie the spirits if they be of God: because many false Prophets are gone out into the World. In this the spirit of God is knowne; Euerie spirit*

spirit that confesseth Iesus Christ to haue come in the flesh is of God. There is a golden rule for vs and them both, and marke there the opposition, *Euerie spirit that saith otherwise, is the spirit of Antichrist.*

R. Let it be so: What is that against Papists?

C. Yea, it is against them directly, for the word teacheth vs to worship Christ, *Conceiued of the holy Ghost, borne of the Virgine Marie*: But they worshippe Christ created by a Priest, not conceiued by the holy Ghost; a Christ whose flesh is made of Breade by *Transubstantiation*, whereby they destroy the Article of his *Incarnation.*

R. But they say it is the same Christ who was borne of the Virgin *Marie.* *C.* If

C. If it bee the same Christ, then must they grant that his flesh is not created of bread: for that Christ borne of the Virgin *Marie* was made flesh of the seed of *David* by the operation of the Holy Ghost, but this Christ whom they worship in the Masse hath his flesh made of bread by Transubstantiation, and they are not ashamed to call their Priest for this worke *Creatorem sui Creatoris*, a Creator of his Creatour.

R. But saith not our Lord that the *Bread* giuen in the Sacrament is *his Bodie?*

C. Yea indeede; and so wee beleeue it is: for it is no naked nor common bread that hee giues vs there: the giuing of that bread, It is *κοινωνία σώματος*, the Com-

Communion of his blessed bodie.

R. But if it bee Bread, how can it be his body?

C. It is needlesse to demaund how? Since he hath said it, but I beleeue it is his body.

R. But may not Christ of his omnipotent power transubstantiate bread into his body?

C. And I pray you, may not Christ of his omnipotent power, and truth, giue mee his body, except hee turne bread into his bodie?

R. I dare not say so.

C. And you haue reason: The Papists charge vs that wee denie Gods omnipotencie, but the fault is theirs; they denie his omnipotencie, when they say hee can not giue vs his body

in

in the Sacrament, except hee make his body of bread. Doe they not here limit the Lord?

R. Well I see it is great wisedome to ponder euery thing we beleeue in the ballance of Gods word, I wold not haue thought there had beene such blasphemie against the person of Christ in that Doctrin of Transubstantiation as now I see that Canon of the Apostle declares plainly.

C. You may ioyne to this another testimonie of the Apostle *Hebrewes* 13. *Iesus Christ yesterday, this day, and the same for euer.*

R. What will that make against them?

C. That they are blinde to worship a Christ this daie, who was not a Christ yesterday: for you

you know they grant themselues that before consecration the bread is not Christ.

R. It is true indeed.

C. Then you may perceiue it is but an artificiall Christ made by man whom they worshippe, and not the true Christ. Thus you see how they are iniurious to his person; for the which cause I said to you, that Papists by necessitie of consequence, denie Iesus the sonne of *Marie* to bee the Christ. Now to his Offices, they are all comprised vnder the name *Christ*, for he is the *anoynted* King, Prophet, and Priest of his Church.

R. And they will grant all that vnto you.

C. I know in word they will, but in effect they take his Of-

fices from him?

R. How can that be?

C. You shall see how: what thinke you is the office of a Prophet?

R. To teach.

C. You say verie well, and for this cause Christ is called *the great Prophet raised vp among his brethren: And the great Angell of the counsell of God*, who came into the World to reueile perfectly vnto the Church the will of God concerning mans saluation, and Gods worship: so that now once for all God hath spoken to vs in these last dayes by his sonne, and we haue not to expect from any other any further declaration of his will.

R. I thinke no man wil denie that.

C. You

C. You shall heare how it is denied, if first I make the point more clear vnto you: you know that the father proclaimed from Heauen, first at *Iordan*, then at mount *Tabor*, *This is my welbeloued sonne in whom I am well pleased, heare him.* See you not here how we are plainly commaunded to learne Gods will concerning our Saluation from the Sonne?

R. Yea I see that, and it is good reason.

C. Then if you wil come and heare what the Son saies, you shal see that as the Father sends vs to the Sonne, so the Sonne sends vs to the Scriptures: if we would haue eternall life *search the Scriptures*, and he witnesseth plainely *Iohn* 17.8. *The wordes*

which thou gauest mee, I gaue them, meaning to his Disciples. Where againe if you looke to the Disciples words: *The Scripture* (sayes Saint *Paul*) *is able to make the man of God perfect*, and therefore hee protests *Act.*20 that he taught nothing but *Moses* and the *Prophets*, and yet that hee had deliuered to them the whole counsell of God. See you what a comfortable harmonie is here: The Father bids vs heare the Sonne; the Sonne protests the wordes the Father gaue him, hee gaue to his Disciples; and both of them sends vs to the Scripture, as conteining the whole counsell of God concerning our Saluation.

R. I see all that clearly.

C. Then what spirit are they led

led with that dare say; *It had beene good for the Church the Scripture had neuer beene.*

R. Who dare say that?

C. I haue heard with mine eares defenders of Papistrie say it: and the positions of their owne Doctors no lesse blasphemous are extant to bee seene: *Lectio Scripturæ non tantum est inutilis, sed pernitiosa multis modis*; the reading of Holy Scripture is not only vnprofitable, but pernicious. And therefore they wil not let the people read nor serch the Scripture, though Christ commanded so to doe: and instead of Scripture they intrude on the Church their owne decrees, and other traditions, which they make of equal authoritie with the Scripture.

Thus you see how they take away Christs Prophetical office. Now to come to his Priestly office: you know the Priests office was twofold, first hee ought to sacrifice for the people, & next to pray for them.

R. And they acknowledge both these, that Christ hath offered himselfe in a propitiatory sacrifice for our sinnes, and that hee still makes intercession for vs in heaven.

C. I, but they so acknowledge it, that in both these offices they ioyne others with Christ, and so make him not a full and perfect Sauiour of his people by himselfe, but a halfe-Sauiour in part.

R. I vnderstand not that.

C. I shall make it cleare to you

you. There is the testimony of the Word concerning the sufficiency of the merite of Christs bloud. *The bloud of Christ his sonne clenseth vs from all sinne.*

R. They will not be against that.

C. But they are when they make this distinction, that *principally* Christs bloud clenseth from sinne: but *secondarily* there must be other things with it to clense sinne: as works of satisfaction in this life, and fire of Purgatorie in the life to come. By these so according to their owne doctrine, sinne is clensed.

R. But my own part, I would alwaies reserue to Christ his owne glorie, which I know he will not giue to any other.

C. You haue reason for you;

and you shall thinke it so much the more, if you consider with me these two testimonies.

R. What are those?

C. The first is *Heb.* 1. 3. *That Christ by himselfe hath made purgation of our sinnes.*

R. What will you gather of that place?

C. A most necessary obseruation for clearing this controuersie, to wit, that the purging power of sinne is personall to Christ, he hath done it, by himselfe: the vertue and benefit of it he communicates to others that repent and believe, but the merituing power, by which God is reconciled, and his iustice satisfied, he transfers not, neither to any mans person, nor any other thing beside.

R. Sure-

R. Surely, according to my vnderstanding that is a truth, wherin euery Christian should rest, for it is most comfortable to the conscience, since we are not able, neither in whole nor in part to satisfie for our owne sinnes.

It is so indeed, and that you may be the more confirmed, will you looke how the Iesuites wholler the text, because it conuinceth them of darknesse, in translating this place, cut out this word *By him* (*alone*) they say he makes purgation of sinnes, but passe by this word, *by himself*, looke you their owne translation.

Rob. Indeed they haue it not in their translation, but is it in you in the Greeke text?

C. Yea

C. Yea forsooth if you can read it, these are the words, [illegible]

R. In truth this one place makes all their doctrine, concerning the supplement of Christs merits, iustly to be suspected: for since he hath made the purgation of our sinnes by himselfe, what should we looke that they are to bee purged by any other?

C. You reason well.

R. I speake as I think: it is either pitiful ignorance, that they see not the truth, or their wilful malice that they dare mutilate so cleare a place of holy Scripture, leaving it out of their Bible, because it makes against them.

C. But now take in with this the

the other testimony of holy Scripture, whereof I spake: you haue it *Heb.7.ver.25. Christ is able to saue perfectly (εἰς τὸ παντελὲς) all that come vnto God by him.*

R. I see that is also a comfortable place.

C. So it is indeed: forms the first makes you see that Christs meriting power is personall, & in himself, not transferred to any other: so this makes you see it is perfect: hee hath done the worke of our saluation in his owne person, and hee hath done it perfectly: What more can you craue?

R. Truly I craue no more.

C. Away then with these rotten dregges of Papistrie, that teach vs to depend vpon other merites, & vpon an other bloud

(as I shewed you the first day) besides the merits of the bloud of Christ.

R. For my own part I think neuer to leane to them, but will rest vpon that onely perfect sacrifice of Christ offered on the Crosse for my sinnes.

C. If you abide there, you are vpon the sure foundation; and remember you must renounce all other sacrifices, which derogate from the perfection & sufficiency of that one sacrifice of Christ.

R. I will indeed.

C. Then for your confirmation marke these places. *Christ in the end of the world hath appeared once to put away sinne by the sacrifice of himselfe. Heb. 9. 26. Christ was once offered to take*

away the sins of many, Heb.9.28. *Wee are sanctified by the offering of the body of Iesus Christ once*, Heb. 10.10. *This man after he had offered one sacrifice for sinnes, sits for euer at the right hand of God*. Heb. 10.12. *With one offering hath he consecrated for euer them that are sanctified*. Heb.10.14. *where remission of sinne is, there is no more offering for sin*, Heb.10.18. *Christ needed not daily (as these high Priests) to offer vp sacrifice, first for his owne sinnes, and then for the peoples: for that did hee once, when he offered vp himselfe*, Heb. 7.27. *without shedding of blood, is no remission*. Heb.9.22. Perceiue you not here that the Apostle repeating this so oft, that Christ was *once* offered, for taking away our sinnes, destroyeth all other pretended

tended sacrifices for sinne, and specially that sacrifice of the Masse, which they say is a propitiatorie sacrifice for the sinnes of the quicke and the dead.

R. Truely the places are so plaine, that very children may vnderstand them, and I would God that these poore people, who of a blind mind dote after Masses, thinking by it to gette the pardon of their sinnes, had this benefite of Gods word, as you haue it, that so by the light of it they might come to the knowledge of the truth.

C. And I wish the same from my heart, But now to confirm you yet further, I pray you mark how blasphemous and deceitfull a thing their Masse is. First, is not this a mockerie of GOD the

the Father, To desire him to accept his owne Sonne: Is Christ out of the fauour of his Father? said he not; *He is my Son in whom I am well pleased?* shall a mortal & miserable sinful Priest be a Mediatour, or Peacemaker betweene the Father and the Sonne, praying the Father that he would accept his Sonne, and send downe an Angell to take vp his bodie into Heauen?

R. Fie vpon it: It is a vile blasphemie.

C. Secondly, see you not how it inverts Gods ordinance? for where hee hath ordained a Sacrament, wherein God offers and giues his Sonne to vs; they haue changed it into a sacrifice, wherein they offer vp the Son to the Father.

R. I see that also.

C. Thirdly, is it not an iniurious thing to Christ, to say that any can offer him vp to God, but himselfe?

R. It is indeede: for as no other Sacrifice can satisfie Gods iustice, so no other sacrificer can bee worthie to offer him but himselfe, as is cleare out of your former Testimonies.

C. Fourthly, Is it not a deceiuing of the people, to say that an vnbloudie Sacrifice (such as they say the Masse is) can bee propitiatorie to obtaine remission of sinnes?

R. It is indeed, and expressly against the Word of God you haue alledged, *Without shedding of bloud there is no remission*: they grant themselues that in the Masse

Masse there is no shedding of bloud, and how then can it giue pardon or remission of sinnes?

C. Well then, since by this you see how they derogate frō Christs sacrifice, which is the first part of Christes priestly office, I will now let you see how they also cut away the other, namely, his intercession. Marke that place of the Apostle, *There is one God, and one Mediator of God and Man, the Man Christ Iesus.*

R. They haue a distinction for that, and say, there is but one *Mediator of redemption*, but for *Intercession* many.

C. But will you consider the place, and you shall see where the Apostle sayes, there is but one Mediator, he is speaking of

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Interceſſion and praying, and ſo his meaning muſt be, There is one Mediator of Interceſſion: read the place and ſee.

R. I ſee it is ſo indeed.

C. Now with it wil you but ioyne this place of *Auguſtine*, *Qui pro omnibus interpellat pro quo autem nullus, is verus & vnicus mediator eſt*: He that interceeds for al, for whom none interceedes, is the onely true Mediator. And there hee ſayes it ſhould bee a great abſurdity, if *Paul* were called a Mediator, for ſo there ſhould be many Mediators of Interceſſion.

Cont. Epiſt. Parmen. l. 2. cap. 8.

R. But ſhould not Chriſtians interceede one of them for an other, as wee are commanded, *One of you pray for an other.*

C. They

C. They ſhould indeed: but you muſt vnderſtand, that this and the like precepts are for Chriſtians here militant on earth in one communion, wherein alike one of them is bound to helpe an other by their praiers.

R. But do not they who are in heauen pray for the Church militant on earth?

C. I thinke they doe in general, but not vpon any particular knowledge of our priuat neceſſities, troubles or tentations.

R. How can that be?

C. You may ſoon vnderſtand how, for if they know your griefes, it is either by hearing of your words, or vnderſtanding of your thoughts, or by ſome Reuelation made to them. Thinke yee they know your thoghts.

 R. No,

R. No indeed, that is proper to God.

C. Think you they hear your voice, when you expreſſe in prayer your thoughts by your words.

R. I cannot thinke that neither, ſince they want their bodies which haue the organs of hearing.

C. Then they muſt know it by Reuelation.

R. It is moſt likely that when wee pray, God tels them our neceſſities.

C. What neede you then to pray them to interceede for you.

R. But how ſhall wee goe to a King but by his Courtiers?

C. What a ſilly refuge is that? You haue forgotten what you anſwered

anſwered euen now. See you not here how that ſimilitude vſed by Papiſts is deſtroied, to wit, That as wee goe to earthly Kings by Courtiers, ſo we ſhold goe to the King of Heauen, by heauenly Courtiers: for here it is not the Courtier that ſhewes our neceſſities to the King, but the King you ſee ſhewes them to his Courtiers. And would you not think him a foole, who may haue the King himſelfe to ſpeake to, and knowes hee will be welcome if he ſpeake as hee ſhould, and yet paſſeth by the King, and depends vpon Courtiers to haue his turne done by them?

R. I thinke no leſſe then you ſay, but how is it then they pray for vs in generall?

C. I will shew you how: there are foure sorts of prayer, one called δεησις, whereby we craue euill to be diuerted from vs; an other called προσευχη, whereby wee seeke some good wee want to bee giuen vnto vs: the third is ἐντευξις, whereby one of vs interceedes for an other: and the fourth is εὐχαριστια, thanksgiuing for good receiued. Now they who are in heauen are freede from tentation, and so δεησις is not ascribed to them: neither yet is euer ἐντευξις in holy scripture giuen them: They rest from their labours, they are not busied to be patrones to seueral Countries, Cities and Companies of people, hauing the particular cures of seuerall diseases parted among them, that is but a do-

a doting dreame of Papistrie: but you will finde ευχαριστια, *thanksgiuing* ascribed to them, and ευχαι, too in generall, whereby they pray for some good they yet want, but look to enioy: as is euident out of their owne words, *How long Lord*: for this is the voice of these who want some thing they would faine haue.

R. Tell me I pray you what want they who are in heauen?

C. First, these glorified spirits want their bodies, without the which they can neuer haue full contentment: for the soule and body were created companions, the perfection of both stands in the promised vnion of both.

R. I vnderstand that very well:

well: but want they no other thing for which they cry, *How long?*

C. Yea, they want their brethren, all them that belong to the communion of Saints; their desire shall not be satisfied till all their brethren bee where they are: for *God hath so prouided that they without vs should not bee perfected.*

R. In truth that is exceeding comfortable, that *Adam*, *Abraham*, & the rest of that congregation of the first borne shal not be perfected till we come to them, yea, til the full number of Gods Saints bee accomplished. But is there no other thing they long for?

C. Yea, they long and pray for the comming of Christ, *Euen*

so come Lord Iesus: at which time they know verie well, that all the promises of God shall bee performed to all and euerie one of the Saints of God. Thus farre you see how they in Heauen do pray in generall.

R. But you thinke not that we should praie to them in our particular necessities.

C. No indeed: for beside the former reason, we haue no warrant to praie vnto them, and so cannot doe it in faith. Will you consider, can there bee any better Schoolemasters to teach vs how to pray then the persons of the blessed Trinitie? and thinke you not we are surest when wee praie in such a manner as they haue taught?

R. That cannot bee denied.

C. Then

C. Then I pray you marke it, there is the voice of God the Father, *Call vpon me*; there is the precept of God the Son, *When you pray you shall say in this manner, Our Father which art in Heauen &c.* there is againe the voice of God the Holy Ghost, who when hee teacheth vs to pray, teacheth vs, *Crie Abba, Father.* What say you to these, is there any word here of praier to *Cherubim*, or *Seraphin?* is there any warrant for turning ouer of all the prayers in the Psalme booke to the Virgin *Marie? O Ladie that art my righteousnesse. Psal.4. O Ladie reproue mee not in thy wrath. Psal.6.*

Psal.50.15.

Rom.8.

R Truly I can say nothing against them, for I see according to Gods Word it is the sureft and

and safest way to pray to God by the mediation of Christ.

C. But now I will bring you one cleare instance, to let you see how Papistrie takes away Christs intercession, and sets him idle in the Heauens.

R. What is that?

C. They say there is in Heauen, a King, God the Father, & a Queene the Virgin *Marie*, and that the King hath giuen to the Queen *dimidium regni*, the halfe of his Kingdome; the Ministration of Iustice hee hath kept to himselfe; the Ministration of Mercie hee hath giuen ouer to the Virgin *Marie*: such as seeke Iustice goe to the King of Heauen, such as seeke Mercie goe to the Queene, who also by her authoritie hath power to command

Gab. Biel. in Cau. Miss. lect. 56

mand her Sonne Chriſt Ieſus.

R. Good ſooth theſe are too groſſe ſpeeches, for as you haue ſaid, they make Chriſt idle in Heauen, or like a childe vnder Tuition: for my owne part I will keepe that reuerent eſtimation of the bleſſed *Virgin*, that is due to her: but will euer reſerue to Chriſt the glorie of a Sauiour and Mediatour.

C. Let it bee ſo, only now I will let you ſee that as Papiſtrie deſtroies many Articles of our Chriſtian faith, concerning the perſon, and Offices of Chriſt: So it is a Peſt of Common-wealths, looſing al the bands of humane fellowſhippe and ſocietie.

R. That is ſtrange: for there are many flouriſhing King-

domes

domes with vnitie and peace that professe Papistrie.

R. Remember you what our Sauiour sayes in the Parable. So long as the strong man keepes his house all is in quiet, but when a stronger then hee comes in to bind him, there begins the battell : So long as Sathan possessed the World by the darknesse of Papistrie, there was a miserable felicitie in it, and a cursed vnitie, such as was in *Sodom*, where young and old from the foure corners of the Citie conspired and agreed to one impietie : But now since Christ comes in by his glorious Gospell to illuminate his owne with the light thereof, that which before seemed peace in Papistrie, now appeares to bee

a

a fire come from Hel seeking to deuoure all such as forsake her errours, and embrace the truth of God.

R. I, but that is a thing wherwith they charge the Gospel, that since it was preached, many Sects and Heresies are risen vp in the world, which were not in it before.

C. I pray you consider what a Policie of Sathan that is to disgrace the Gospell: how manie Heresies arose in the Apostles dayes or soone after, that was not in the World before. Then came vp *Simon Magus*, *Cerinthus*, *Ebion*, *Marcion*, *Basilides*, *Menander*, *Valentinus*, *Cerdon*, *Marcion*, and many more. Shall the Gospell be blamed for this? or rather may you not see it

it is the craft of the Deuill to disgrace the Gospell?

R. Indeede I thinke it no good reason that the Gospell should be the lesse esteemed of. There is but one truth, but manifold errours; and I remember our Sauiour warning vs of this in that Parable of the Gospell; That where the good Husbanman sowes good wheat in the day, incontinent comes the Enemie that euill one, and sowes his popple in the night.

C. Now if you apply that to our present question, the doubt is easily solued: So long as the World was blinded with idolatrie and the Masse (which in effect is but a Masse of Heresies) Sathan laie quiet, hee was not troubled in his Kingdome, and hee

hee raised no trouble in the World: but since the light of the Gospell discouered his darkenesse, and that hee findes his Kingdome decaying, and himselfe falling by the preaching of the Gospell, now he bestirres himselfe more busily, and doth what he can to disgrace this glorious Euãgell by vile heresies of some that impugne it, and profane liues of others who professe it. But as you see, it is no reason why the Gospell should be blamed for any of these.

R. It is not indeed. But now you remember you beganne to discourse how Papistrie is a Pest of Common-wealthes, Kingdoms, dissoluing all the bands of humane fellowshippe, and societie among men.

C. Now

C. Now I will let you ſee it There is own of their Poſitions; *It is lawfull to ſpoile an Heretique of his goods, melius tamen eſt quod authoritate iudicis fiat:* though it were better to do it by authoritie of the Iudge. In their iudgement all Proteſtants are Heretiques, and ſo they make it lawful for Papiſts both to ſteale and reaue from them.

Grat. Cauſ. 15. 4. gloſſa.

R. That is ſtrange indeede; and yet I haue many times marualled what ſhould haue moued the *Mac-gregors*, and other Licentious Men of our Iſland, who knew no Religion, to profeſſe Papiſtrie, but now I ſee the reaſon of it; for it made their robberie good Chriſtianitie.

C. Here are other; *Vxor ca-*

Simancha Pacens. Episcopus Institut. Gregor. 13.

tholica viro haretico beneuolum reddere non tenetur, that is to say in plaine termes, a Wife that is a Papist is not bound to render due beneuolence to her Husband being a Protestant.

R. That assertion is more shameles then the other, plaine contrarie (as I remember) to the Apoles doctrine; *Let not a Woman forsake her husband who beleeues not, if hee bee content to dwell with her.*

1. Cor. 7. 13.

C. You take it vp very well, and you may see how Papistrie breakes the band of fellowship betweene Husband and Wife.

R. I see it indeed, and this resolues me of an other doubt, for I haue maruailed often what should mooue so many Ladies to become Catholique Roman, but

but now I see it is a plausible Religion for such Wives as are male-content with their Husbands, for it looseth them from that subiection wherevnto God hath bound them.

C. Take the third. It dissolues the bands betweene the Father and the Sonne. *Pater qui filium habet hæreticum, exheredare tenetur talem filium.* A Father that is a Papist and hath a Sonne that is a Protestant, he is bound to disinherit him. Again *propter hæresin patris filij sunt sui iuris*, by the Heresie of the Father the Childe is freed from obedience.

Card. Alan.

Simancha Episc. Pacens. Instit. Catbol. lib. 46. Ser. 74.

R. Fie vpon them that maintaine such grosse positions.

C. Yet there is worse following: *Hæretici sint vel censantur inimici*

Caus. 23. Quæst. 8.

guinitinon dicantur, sed iuxta legem sit manus tua super eos, vt fundas sanguinem ipsorum. Heretiques may not bee termed Children, nor Kinsmen, but according to the olde Law thy hand must bee vpon them to spill their bloud. There are all the bands of Nature, Affinitie, Consanguinitie, destroyed by Papistrie, and they thinke it lawful for Papists to slaie their own Children or their Kinsmen, if they bee Protestants: What thinke you, is it good dwelling with such Vipers? and are our Protestants wise to make alliance by marriages with them?

R. In good faith I am ashamed in their behalfe, and I think it no maruell you call Papistrie a Pest of Common-wealthes.

C. You

C. You ſhall heare but one and I will trouble you with no more. It diſſolueth the band of ſubjection wherin people ſtand bound to their Princes: *Subditi licitè poſſunt hæretico domino negare obſequium.* Popiſh Subjects may lawfully denie obedience to a Proteſtant King. Againe, *Non licet Chriſtianis tolerare regem Hæreticum:* It is not lawfull for Chriſtians to tollerate an Hereticall King, they may expell him, depoſe him, yea murther him: And this they ſay is agreeable to the Apoſtolique Doctrine.

Bellar. lib. 5. de Rom. Pontif. cap. 6. 7. & 4.

R. Away with it, for it may rather bee called a Doctrine of Deuils, who is the Father of lies, Seditions, Diuiſions, and Murthers.

C. And yet these are the common lessons, which are taught and practised by the Doctors, and Disciples of that whorish Church of *Rome.* But how falsely they call this Doctrine Apostolique. Consider what was the Apostles Doctrin concerning the obedience of people vnto their Kings. Read there what Saint *Peter* saith.

R. I perceiue he bids honour the King, and commaunds the people to submit them selues vnto the King as Superiour, or vnto Gouernours (vnder him.)

C. Very well: Tell me now who was King, and Supreame Gouernour when *Peter* wrote this, was it not *Nero*? a vile Monster, a bloudie Persecutor, yet you see *Peter* bids not depose him

him, farre lesse bids he kill him. Looke againe to the Fathers of the Primitiue Church: see *Iustine Martyr, Deum solum adoramus, in alijs vobis inseruimus lati, Imperatores & Principes hominum esse profitentes; & simul precantes, vt cum imperiali potestatem sanam quoque mentem obtinere comperiamini.* We worship God only, in all other things we serue you with gladnesse, acknowledging you to be the Emperours, and Princes of men, praying also that with your Imperiall power yee may haue a sound mind. Here you see in all things, except in matter of Gods Worship, Seruice professed to the Emperour, and Prayer made for such Princes as are contrarie minded to Christianitie, but no

Apol. ad Anton.

treason neither taught nor practised. The like hath *Ignatius*; *Cæsari subditi estote in ijs, quibus sine periculo est ipsa subiectio*: Bee subiect to *Cæsar* in all thinges, wherein you may without peril of conscience: And *Tertullian* also, *Colimus Imperatorem vt hominem a Deo secundum, solo Deo minorem*: VVee reuerence the Emperour as next and immediate vnder God, hauing none but God aboue him. Againe, *Christianis nullius est hostis, nedùm Imperatoris, quem sciens a Deo suo constitui, necesse est, vt & ipsum diligat, & reuereatur, & honoret, & salvum velit cum toto Romano Imperio.* A Christian is no mans Enemie, farre lesse the Emperours Enemie, hee knowes that hee is placed by the Lord his God,

Ad Antioch

Lib. ad Scapul.

Tertul. Apolog. cap. 28 29. & 30.

God and therefore it cannot be but he must loue him, reuerence him, honour him, and wish his safetie, and the welfare of the Empire. Let Papists now bee ashamed to pretend either Apostles, or Apostolique men, as if they were Patrons of that pernicious Doctrine, whereby they teach their people to murther Princes, if they bee contrarie minded to them in Religion.

R. Doe it if they will they haue good cause.

C. Now *(Sir)* beeause to morrow is the Sabbath, if you please to goe to the Church I will come and goe with you.

R. I am verie well content, and I thanke you for it.

THE

THE SEVENTH, OR SABBOTH DAYES CONFERENCE.

Wherein the order obſerued in the Church of SCOTLAND, *is declared to be conforme to the ancient order preſcribed by the Apoſtles, and practiſed in the Primitiue Church.*

C.

Ood morrow (*Sir*) are you ready to goe?

R. When you pleaſe.

C. What Church wil yee goe to,

to or whom of the Preachers deſire you to heare?

R. Make you the choice, I will accompany you.

C. Let vs goe then, becauſe you are a ſtranger: here you will pardon me to goe before, and ſhew you the way into the Church, and ſhew you where you ſhould ſit.

R. I thank you for it. What is this the people are going to doe?

C. They bow themſelues before the Lord, to make an humble confeſſion of their ſins and ſupplications for mercy; which you will heare openlie read out by the publike reader. Now when it is done what thinke you of the prayer?

R. Truly I thinke there is no

no thing in it, but that wherunto euerie good Christian should say Amen: and it hath done me much good to see the people with humble reuerence, sighing and groning, accompanie the praier vp to God. But what goe they now to doe?

C. Euerie one is preparing (as you see) their Psalme-book, that all of them with one heart and mouth, may sing vnto the Lord. There is the Psalme which the Reader hath proclaimed, if you please you may sing with them, or if you cānot follow them in your heart.

R. So I will. What doth the Reader now, is he making an other praier?

C. No, yonder booke which now hee open is the Bible: you will

will heare him read some portion of holy Scripture. Vnderstand you what he saies?

B. Yea forsooth, wel enough for hee reades very distinctly.

C. These are the three exercises which are vsed in all our congregations, euerie Sabboth one houre before the preacher come in, first prayer, the psalms then reading of holie scripture and by these the hearts of the people are prepared the more reuerently to heare the word, & you see all is done with great quietnesse, deuotion, and reuerence.

B. I see that indeed.

C. We haue no seruice here you see in a strange language the Preacher speakes, and the people prayes in their mother

tongue

tongue: but the new forms of the Romish Church is to haue all their diuine seruice in the latine tongue.

R. Truly, I haue oftimes maruelled at it, what should moue them to make their praiers in a longuage the people vnderstands not.

C. *Vitalianus* Bishop of *Rome*, was the first farther of this nouelty.

R. But what are they doing now?

C. You heare the third Bell ringing, and in this space the reading ceaseth, and at the end of the Bel ringing, the Preacher will come: But till the Preacher come in, reade this place of the Apostle Saint *Paul*, and you shall see what was the old form vsed

vsed in the Primitiue Church, and that ours is very agreeable vnto it, Read the 1. *Corinth.* 14. ver. 6.

And now (Brethren) if I come vnto you speaking diuers tongues, what shall I profite you? except I speake to you either by Reuelation, or by knowledge, or by prophesying, or by doctrine?

7 *Moreouer things without life which giue a sound, whether it be a pipe or a harpe, except they make a distinction in the sounds, how shall it be knowne what is piped or harped?*

8 *And also if the Trumpet giue an vncertaine sound, who shall prepare himselfe to battell?*

9 *So likewise yee by the tongue, except you vtter wordes that haue signification, how shall it be knowne*

what

what is spoken? for you shall speake in the aire.

10 There are so many kindes of voices (as it commeth to passe) in the world, and none of them is dumbe.

11 Except I know then the power of the voice, I shall bee vnto him that speaketh a Barbarian, and bee that speaketh shall bee a Barbarian vnto me.

12 Even so, forasmuch as yee couet spirituall gifts, seeke that yee may excell vnto the edifying of the Church.

13 Wherefore let him that speaketh a strange tongue, pray that hee may interpret.

14 For, if I pray in a strange tongue, my spirit prayeth, but my vnderstanding is without fruit.

15 What is it then? I will pray

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15 What is it then? I will pray

with the spirit, but I will pray with the vnderstanding also: I will sing with the spirit, and I will sing with the vnderstanding also.

16 *Else when thou blessest with the spirit, how shall hee who occupieth the roome of the vnlearned, say, Amen: at the giuing of thankes, seeing hee knoweth not what thou sayest?*

17 *For thou verily giuest thãks well, but the other is not edified.*

18 *I thank my God I speak languages more then yee all.*

19 *Yet had I rather in the Church to speake fiue words with mine vnderstanding, that I might also instruct others, then ten thousand wordes in a strange tongue.*

You see here that by the Apostles precept, the seruice of God in the publike assemblies of the

Church

Church, should be done in such a language as the people may vnderstand.

R. I see it indeed.

C. Now if it like you for your further confirmatiõ, I wil shew you how the same order, which this day is obserued in our Church concerning the exercises of Gods worship, was also obserued in the Primitiue Church neerest the Apostles dayes.

R. It likes me very well to heare it.

C. Then will I tell you it out of *Iustin Martyr*.

R. What a Father was he?

Apol. 1. ad Anton. Pium imperat

C. A very ancient and learned man, hee liued in the yeare one hundred and fiftie, and of a Philosopher was conuerted to

be a Christian: he wrote to the Emperour and Senate of *Rome*, two Apologies in defence of Christian Religion: in the secōd of them so he writes, *Die qui solis dicitur omnes qui in oppidis, vel agris morantur, vnum in locum conueniunt, commentariaque Apostolorum, vel Prophetarum scripta leguntur, quandiu hora patitur, deinde vbi is qui legit destitit, ïs qui praeest admonet, & hortatur vt ea quae lecta sunt bona imitemur, tum surgimus omnes ac comprecamur, conclusisque nostris precibus panis, vinum, & aquae offeruntur, tum is qui primum locum tenet eodem modo preces, gratiarumque actionem pro virili mittit, populusque benedicit, dicens, Amen, & ijs quae cum gratiarum actione consecrata sunt vnusquisque participat, eadem ad*

eos

eos qui absunt diaconis dantur perferenda, Quibus copiæ suppetunt, ij si volunt, quisq; suo arbitratu quod vult largitur, quodq; colligitur apud eum qui præest reponitur, isq; pupillis, & viduis, & ijs quos morbus, aliaue causa inopes fecit, & ijs qui in vinculis sunt, & hospitibus subuenit. Vpon that day which is called Sunday, all Christians resident in townes and villages assemble in one place, where the written Commentaries of the Prophets and Apostles are read for the space of an howre, the which being done, the Preacher or President ouer the flocke, admonisheth & exhorts vs to follow the wholesome word read: then get wee all vp and pray together: our prayers being finished, bread, wine, and water are

presented, and then the Preacher conceiues feruent praier and thanksgiuing, and the people blesse God, saying, *Amen*: then euery one taketh a part of these things which were consecrate by thãksgiuing, the same things also are giuen to the Deacons to bee conuaied to these who are absent: And such as haue the things of this world contributes to the poore as they please, and that which is collected, is giuen him in trust who is President, & hee therwith supports the widdow, fatherlesse, & these whom sicknes or any other cause hath made indigent, as also strangers, and these who are imprisoned. I might shew you the like out of of *Tertullian* in his Apologie, *aduersus Gentes*, *Cap.* 39. But now

now the time serues not.

R. It needes not for that place, you haue brought from the Apostle, and this other from *Iustin Martyr*, may let any man see the order & exercise, which Christians of the church Primitiue obserued in their holy assemblies for I see no other thing among them (as you said) but publike reading of the word in a plaine language done by the Reader till the Preacher come in, the publike singing of Psalms by all the people, then preaching, prayer, and collection for the poore.

C. You take it vp very well, and God be praised you see that same order among vs. And you who haue seene their seruice, & dumb guise of their Masse, their

mumbling of prayers in the Latine tongue, and the vnreuerent prophaning of the sabbath, that is among their people for lacke of discipline, may soone discerne that howsoeuer they brag of an Apostolike Church, yet they haue not kept the ancient Apostolike order.

R. It is true indeed; for if a man wil goe to a Papists church to heare Masse, he shall not discerne what the Priest sayes, vnlesse he vnderstand Latine, and I haue many times thought strange of it.

C. But it falles out very well that so it should bee: The first *Babel* for her proud vsurpation, was punished with confusion of Languages, that when the builder spake the people knew not what

what he craued, and iustly is the like, Yea a worse plague, in so much as it is Spirituall powred out vpon new *Babel*, for her intollerable presumption, that when their Priest speakes the people wots not what he sayes.

R. In truth it is a great blindnesse.

C. And so yee may say: for albeit they had no cleare Diuine warrant in the Word, yet considering that God by an extraordinary decree declared his will to themselues, it is strange they should not giue place vnto it.

R. Where haue you that?

C. I find it in *Æneas Siluius* their owne man, that when the *Slauonians* sought licence from Pope *Formosus* that they might cele-

Hist. Bohem. Cap. 13.

celebrate Diuine Seruice in their owne mother tongue, the matter being disputed in the Popes Counsell, a voice was heard from Heauen saying, *Omnis spiritus laudet Deum, & omnis lingua confiteatur illi*: Let euerie Spirit praise the Lord, and all tongues confesse him: Whereupon at that time that benefit was granted to the *Slauonians*: but thinke yee it not strange that it should bee denied to other people?

R. I thinke so indeed, specially since the Lord hath declared his will so plainely both in his word, and in that extraordinarie reuelation. But wee must let this alone, for there comes the Preacher. And now (I pray you) tell mee how I should behaue my selfe. *C.* Trou-

C. Trouble you not, doe as you ſee others beſide you: for firſt he will conceiue a Prayer, at the which the people humbles themſelues; thereafter he reads his Text of Holy Scripture, this the people heare with reuerēce, then hee falles to the preaching which ſome heare with their heads couered, ſome otherwiſe, (in that you may doe as your health requires:) the preaching being ended hee concludes all with a thankſgiuing, after which there is a Pſalme ſung by the whole Congregation, and then the Miniſter bleſſeth the people in the name of the Lord, and ſo dimits them: you will ſee no other thing here.

R. Well, I ſhal obſerue it the beſt I can.

C. Now

C. Now what thinke of it?

R. In truth I thinke it a most comely and comfortable order, and I thanke God, it is the best Sabbath day that euer I saw.

C. Considered you his Text, and how he opened it vp?

R. Yea I haue: Saint *Paul* in it makes mention of his owne conuersion, and how he was receiued to mercy by Christ Iesus, of whom he witnesseth he came into the World to saue sinners.

C. You heard him there declare, how the elect Children of God before their calling differ not in maners from reprobates, but when grace comes it makes the difference, and causeth them to say with the Apostle, *I was a blasphemer, a persecutor, an Idolater, &c. but now (thankes to God) I am not so.*

R. I

R. I heard it verie well, and from my heart I alſo giue thankes to God, who hath receiued mee to his mercie: for I was plunged in the darkeneſſe of Idolatrie, beſide many other filthie ſinnes which oppreſſed mee: but the Lord hath deliuered mee from them all, bleſſed be God for it. And I thanke you (my deare Brother) who hath been an inſtrument of his grace toward me.

C. Nay *(Sir)* all thankes and praiſe bee vnto the Lord: hee ſeekes and ſaues that which was loſt, he reduceth his own from their wandrings, and giues life to them who were dead.

FINIS.